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The Ecclesiastical Review

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CONTENTS

HE POPE'S PLEA FOR PEACE 629
The Most Rev. EDWARD THOMAS O'DWYER, Bishop of Limerick, Ireland.

HE COURTESIES OF LIFE 636
The Rev. WILLIAM J. KERBY, S.T.L., Ph.D., Catholic University of America, Washington.

HE PRIEST AND THE PRESS 652
The Rev. ARTHUR BARRY O'NEILL, C.S.C., Notre Dame University, Indiana.

NCTITY—ACCORDING TO NATURE 661
The Rev. JAMES BERNARD McLAUGHLIN, O.S.B., Carlisle, England.

HE CONTRACTING OF DEBTS BY RELIGIOUS 669
The Right Rev. Monsignor ANDREW B. MEEHAN, S.T.D., J.U.D., St. Bernard's Seminary, Rochester, New York.

SUICIDE EVER JUSTIFIABLE? 682
The Right Rev. ALEXANDER MacDONALD, D.D., Bishop of Victoria, B.C.

HE CATHOLIC CENSUS AGAIN 685
FORANEUS.

ATHOLIC" OR "ROMAN CATHOLIC" 691
The Most Rev. NEIL McNEIL, D.D., Archbishop of Toronto, Canada.

NATING WHEN THERE IS NO LACK OF PRIESTS 694

ASPECT OF PROHIBITION 695

CRET SOCIETIES AMONG COLORED PEOPLE 698

LIGATIONS ARISING FROM MATRIMONIAL ENGAGEMENTS 703

OPRIETY IN THE USE OF WORDS 705

CENT BIBLE STUDY: IX. Jewish Christologies (Continued) 708
The Rev. WALTER DRUM, S.J., Woodstock College, Maryland.

CONTENTS CONTINUED INSIDE

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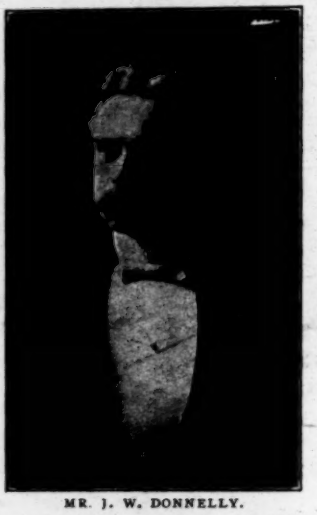

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CONTENTS CONTINUED

ANALECTA:

ACTA BENEDICTI PP. XV:

I. Quaenam Indulgentiarum Concessiones S. Congregationi S. Officii sint exhibendae 678

II. Epistola ad Dilectos Filios Praesidem ac Sodales Coetus sollemnibus in Canada apparandis tertio exeunte saeculo ab accepta Catholica Fide 679

SUPREMA S. CONGREGATIO S. OFFICII (Sectio de Indulgentiis):

Invocatio ad B. V. a Ssmo Rosario Indulgentia C dierum ditatur 680

ROMAN CURIA:

Official List of Recent Pontifical Appointments 680

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 682

Is Suicide ever Justifiable? (*The Right Rev. Alexander MacDonald, D.D., Bishop of Victoria, British Columbia*) 682

Organ at Communion 685

The Catholic Census Again. (*Foraneus*) 687

"Catholic" or "Roman Catholic" (*The Most Rev. Neil McNeil, D.D., Archbishop of Toronto, Canada*) 693

Requiem Mass for Intention "pro Vivo" 694

Binating when there is no Lack of Priests 695

An Aspect of Prohibition 697

The Victrola in Place of a Choir 699

Secret Societies among Colored People 699

A Matrimonial Case 702

"Re-Marriage" after Divorce 704

Propriety in the Use of Words 705

Obligations arising from Engagement 707

ECCLESIASTICAL LIBRARY TABLE:

Recent Bible Study: 9. Jewish Christologies. Continued. (*The Rev. Walter Drum, S.J., Woodstock College, Md.*) 708

CRITICISMS AND NOTES:

Engelhardt: Missions and Missionaries of California 719

Saunders and Chase: California Padres and Their Missions 719

Poulain: Spiritual Journal of Lucie Christine 721

MacEachen: Catholic Library—Dogmatic Series 722

Wuest: Collectio Rerum Liturgicarum 723

Ladd: What May I Hope? 723

Gustavus (Brother): History of the Catholic Church 726

——: Catholic Educational Association Bulletin 728

Pallen Collected Poems 728

Walsh: The Pilgrim Kings and Other Poems of Spain 728

Malone: Talks about Poets and Poetry 729

Smith Felix O'Day 733

LIBRARY CHAT 734

BOOKS RECEIVED 737

ANNOUNCEMENT

THE AMERICAN ECCLESIASTICAL REVIEW has the pleasure to announce that

THE ECCLESIASTICAL REVIEW YEAR BOOK FOR PRIESTS FOR 1916

will be ready for distribution by the middle of December.

The YEAR BOOK is in the form of a little leather-bound diary, giving the ecclesiastical calendar for 1916, with information regarding the Masses that may be celebrated on each day of the month, and space for memoranda, engagements, etc.

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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. III.—(LIII).—DECEMBER, 1915.—NO. 6.

THE POPE'S PLEA FOR PEACE.

AMIDST all the horrors of this appalling war, that is devastating so much of the world, it is well that there is one voice that can recall, with power, the minds of men to the teaching of the Gospel of Christ.

Benedict XV may be as the voice of one crying in the wilderness, and men may think that, in the shock and din of arms, his words must be lost, yet he is heard, and his appeal is going home to many hearts that, in these bad days, are yearning for some one to show us good things. Surely God has not made us for this horrible butchery; surely Christ, our Lord, has not come into the world in vain, and left His peace, as a legacy to men, for nothing.

In rare cases, war may be lawful, but it is so terrible in itself, it involves so much that is bad, morally and materially, that it can only be justified as a last resort. But when it is waged on a world-wide scale, such as the present awful war, nothing but the direst necessity and an absolutely just cause can justify its inception, or its continuance, and unless Christianity is to be set aside as irrelevant to the supreme crises of the world, there must be some moral power, some representative of right to which the combatants are bound to submit.

What are they fighting for? The Pope asks them to pause for a moment in the devastating strife, and see if there is no possibility of making peace, until one side or the other is crushed or exhausted. One would think that the proposition is so fair, so reasonable that it would be received on all sides with gratitude; and yet, as far as the public know, it has met with no response.

Even by some Catholic publicists it has been answered in terms that, to say the least, are not edifying. The London *Tablet*, which poses as an organ of Catholicism, brushed aside contemptuously the suggestion that Mr. Redmond, as the representative of Catholic Ireland, should lend his influence with the British Cabinet in support of the Pope's proposal. We have sometimes heard of people who are Englishmen first, and Catholics after; but it is carrying that spirit rather far to tell us, as the *Tablet* has done, that Mr. Redmond should not think it worth his while to put the Pope's appeal for peace before the Prime Minister of England.

What is the explanation of this miserable attitude? In their hearts, I dare say, the *Tablet* people think themselves true and loyal Catholics, and, as against any of the sects of English Protestants, the description would be correct enough. But when it comes to a war in which England is engaged, it seems to be "My country right or wrong," and pretty much the same deference for the Pope from Catholics as from others.

There is something of the same spirit in Mr. Redmond's refusal to interfere. He will not touch the Pope, or his letter; he does not even condescend to mention them. He is a Catholic, and an Irishman; in his very blood there must be something that would warm to Rome, and the successor of the Fisherman. Yet he cannot find one word of courtesy or deference for the Head of the Church, but puts aside His solemn and fatherly appeal, made in the name of Christ our Lord, as if it were a resolution passed by some pettifogging political clique. It is painful and somewhat humiliating, but we all know that in his inner mind Mr. Redmond thinks and feels differently from the *Tablet* men. They are Englishmen; their blood is up; they are engaged in a desperate war for the mastery of the world; between England and Germany at present it is a fight for the "belt"; not a mere decoration, but a symbol of universal power. As a distinguished publicist in a London newspaper stated recently, it is the manifest design of Providence that the Anglo-Saxon race should control the destinies of the world, and the English Catholics, I am sorry to say, breathe that spirit as arrogantly as the rest of their countrymen. But Mr. Redmond, at the back of his mind, cares, I dare say, just as much as the average Irishman for

Anglo-Saxon domination; but the exigencies of politics compel him to simulate feelings that he cannot possibly entertain. Home Rule has been kept, for many years, dangling before his nose, like the carrot before the donkey; he gets a sufficient sniff of it occasionally to keep him draughting for the English government, and he fears now that, if he attempted to show any independence as an Irishman, or any spirit as a Catholic, his English allies or masters would gladly find their excuse for throwing him over, and evading their promises on Home Rule. To my mind, that is the explanation of his attitude toward the Pope.

It is a pitiable position for a National leader, and it remains to be seen whether the game is worth the candle.

All the interests of his country are on the side of peace. However the war ends, Ireland has nothing to gain; but while it lasts, it is piling upon us a weight of debt which will impoverish and cripple us for generations; yet one can hardly say so much publicly without provoking the angriest attacks.

In England, at the present moment, you might as well argue with an infuriated bull as ask them to contemplate the possibility of there being anything to be said on the side of Germany. There are two sides to every question, except this war. The Germans are now the intolerable aggressive people that the Russians were up to the war with Japan, and the French at an earlier period: they are the enemies of England, and her rivals, and consequently can be inspired only from the lower regions. No crime is too black to impute to them; they are not men but demons; and this is driven into the minds of the people, by the most powerful propaganda that any government could command. The newspaper press in England and Ireland has been filling the minds of the people with detailed accounts of the most revolting crimes, which they allege have been committed by the German armies without rhyme or reason, but in the wantonness of diabolical and bestial wickedness. Tales are told of crimes in Belgium that wring the souls of all decent men, and are especially horrifying to Catholics.

The result is a burning hate in the minds of the people. That is the purpose of the propaganda. To me it seems cruelly unjust. I have been receiving letters through the post,

giving in detail descriptions of abominable crimes said to have been committed by German soldiers and officers in Belgium, but which I am convinced have no existence except in the disorders of very foul and corrupt imaginations.

There is no attempt at reason, no weighing of evidence; the worse and filthier the story, the less it seems to require sifting.

I have read the report of the Bryce Commission, and attach very little importance to it. Every member of the Commission is an Englishman. Its whole purpose was to make out a case against the Germans—a popular case, that would harrow the minds of the public, but which would be recommended by the appearance and form of a judicial inquiry. What value would be set in England on a corresponding report made out by Germans? It is all a fraud upon simple people. The judges were not impartial, and the whole evidence was gathered from poor Belgians whose minds were warped and disordered by their cruel sufferings in the war.

But the result is a national hatred, such as I believe was never felt by one Christian nation for another. That is the great difficulty now in the way of peace. It prevents the Pope's most blessed appeal from getting a fair hearing; and leading English newspapers have not hesitated to suggest that it was made, not for peace, for its own sake, but in the interest of Germany and Austria!!!

That makes it a higher duty of Catholics everywhere, and particularly in neutral countries, to rally to the side of the Pope, and to draw to him the weight of impartial opinion.

It is only in these countries that anything toward peace can now be done. The belligerents are blinded by passion, and self-interest, and cannot form a reasonable judgment on the war or its issues. If feeling in Germany is like what it is in England, then they are as hopeless as if two wild beasts were engaged in a death struggle, and there is little use in appealing to their sense of right and religion.

But the impartial opinion of neutral nations is a great force on the side of God and humanity, and is one of the *imponderables* that tell in great crises of the world. The United States of America, if they maintain a strict neutrality, can throw an immense weight on the side of peace, and they owe it to them-

selves and to the world to use their power to stop this mad carnage. If the belligerents will not listen to one who appeals to them in the name of the God and Saviour whom they all profess to worship and follow, they may show more deference to a powerful nation that represents the material interests of the world that are being squandered, and at the same time is in sympathy, I should hope, with the higher views and principles which inspire the Pope.

One of the most anxious aspects of this war, for neutrals, is its gradual extension. It is like a great conflagration, which is a danger in all directions, until it is overpowered. One after another, nations are being drawn into it; not for any legitimate interest which they have in the original quarrel, but for the hopes that are offered on either side. Was there ever anything more disgraceful in the world than the open corruption of States and individuals that is going on in the Balkans? And each nation that is drawn into the vortex becomes a reason for the interference of some other nation, and so it goes on, steadily widening the area of its devastation. Surely there is here sufficient ground for a great people like those of the United States, who stand outside all these European rivalries and hatreds, to call a truce, and ask the belligerents, at least, to state what they are fighting for, and on what terms they are prepared to make peace.

It is all very well to talk platitudes about vindicating small nationalities; but that, to use a rather strong phrase, is "too thin" for sensible people. Nor is it much better to tell us that German Militarism must be crushed. Each country must be the judge of its own requirements. The United States would have no right to say to England that she should reduce her navy. And England has as little right to say to Germany that she must reduce her army. "Live and let live" holds for nations as for individuals, and no nation has a right to aim at the crushing and annihilation of another. That is one essential point in the Pope's great letter. You cannot kill a nation. You may overthrow it for the time being, but its spirit will live, and assert itself, and the greater the wrongs that it is made to suffer, the more violent will be its upheaval at some future time.

We see it in this very war. If Germany in 1870 had been content with exacting a heavy money indemnity from France, we should not have the present trouble. But the loss of Alsace and Lorraine has rankled in the body politic in France, and *la revanche* has become a fixed idea, and lies at the very root of the combination that is now arrayed against Germany. It is that discontent of France that has driven her, a revolutionary democratic country, into an alliance with the most absolute despotism in the world, and schooled her to submit to the loss of Egypt, and to use the anti-German feeling in England for her revenge. But for the seizure of Alsace and Lorraine the present European war would be an impossibility. And if, as the result of this war, Germany is beaten, and carved into fragments, as prominent public men in England suggest, does any one imagine that a great nation of 63,000,000 of people will lie down patiently under the oppression and forfeit her place in the world forever? You might as well hope to suppress a volcano by heaping rubbish upon it. Europe, in such a state of things, would be in permanent unrest; and just as the French nursed their sense of wrong for forty years, and their astute diplomacy used the interests and the feelings of other countries, until they got their chance, so too would Germany, who, as surely as she was crushed, would never rest until she regained her place amongst the nations.

That is the profound truth which the Pope proclaims, and generations yet unborn will bless him for it:—

> Nor let it be said the immense conflict cannot be settled without the violence of war. Lay aside your mutual purpose of destruction; remember that nations do not die; humbled and oppressed, they chafe under the yoke imposed upon them, preparing a renewal of the combat, and passing down from generation to generation a mournful heritage of hatred and revenge.

There is more wisdom in these words than in the suggestions of pride and arrogance which blind men to the dangers that are right in their path. And those who now disregard them, and drive their people, like sheep, to the slaughter, may live to regret the loss of the opportunity which the Pope has given them.

At either side they hope, or pretend to hope, for complete victory. But what if they are wrong, if they find that national conceit has led them astray, and they have to taste the bitterness of defeat? War is an uncertain game, and it is a terrible responsibility for statesmen to risk their country's existence on a throw of the dice.

What if it turn out that the forces on either side are so great that a decisive victory is impossible? Are they to go on with the slaughter until they have to cease from their exhaustion?

Here again the words of the Pope contemplating with the pain and sorrow of a father the ruin and desolation of "Europe, this garden of the world, sown with corpses", may well shake the stoutest heart, and make it dread the condemnation of the great Father in Heaven, if it is obdurate to their appeal:—

> The abounding wealth, with which God, the Creator, has enriched the lands that are subject to you, allow you to go on with the struggle; but at what a cost? Let the thousands of young lives quenched every day on the fields of battle make answer; answer the ruins of so many towns and villages, of so many monuments raised by the piety and genius of your ancestors. And the bitter tears shed in the secrecy of home, or at the foot of altars where suppliants beseech—do not these also repeat that the price of the long-drawn-out struggle is great, too great?

It is all so true, so noble, that it wrings one's heart to think that there is no power in the world to give it effect. There is something intensely sad in the Pope's appeal to "all, whosoever are the friends of peace the world over, to give us a helping hand in order to hasten the termination of the war". And the response, so far, has been disappointing. Still we must never forget that the destinies of nations and the issues of war are in the hands of Him "by whom kings reign". To Him we must turn in humble prayer. He can give effect to the words of His Vicar, and calm the storm that is raging in men's hearts. But whatever be the design of his all-holy Providence, we Catholics should thank and bless Him for giving us a Pope who, in these days of stress, is so worthily sustaining the authority of his sacred office, and preaching in the midst of the storm of human passions the Gospel of the Prince of Peace. Like Noe in a time of wrath, he is being

made a reconciliation, and however men may seem to disregard his words, we may be sure that they are awakening a response in many hearts.

There is a magnificent broadness in this appeal of the Pope: he addresses not only those within his own fold, but, conscious of his sacred mission, he sends the cry of peace which breaks from his heart to "the friends of peace the world over". It is the cause of humanity: it cuts deeper than ordinary temporal interests: it is a question of saving the greatest, the most cultured, the most progressive nations of the world from a wild frenzy in which they are destroying one another and blasting the hopes of their children for generations. Nothing like it has ever been seen in the world. One might be tempted to think that God had surrendered His government of this earth to bad demons who drove men to reject and repudiate the whole teaching of Christ. We have got down to the elemental principles that distinguish human society from herds of wild beasts; and therefore it is time for every one who respects our human nature, who believes in God and our accountability to Him, who professes the Gospel of Christ, to do his or her part to put an end to this revolting slaughter, which is a disgrace to our civilization and a scandal to our religion. We may hope that in the great United States of America some moral power may be forthcoming to second the Pope's appeal, and help the realization of his prayer that "the merciful Jesus, through the intercession of His Sorrowful Mother, may grant that, at last, after so horrible a storm, the dawn of peace may break, placid and radiant, an image of His own Divine Countenance".

✠ EDWARD THOMAS,
Bishop of Limerick.

THE COURTESIES OF LIFE.

THE courtesies of life occupy a place among the gentler social forces that lead us to feel, think, judge, and act alike concerning the more delicate features of social intercourse and individual happiness. These courtesies which all fine natures recognize and respect, indicate lines of social behavior and feeling which we should follow for the sake of harmony,

peace, and refinement. They are not looked upon as optional or haphazard by cultured men. They have dignity and authority derived from their function in the maintenance of social order. Men and women of gentle culture and fine social perceptions recognize the authority of these courtesies as readily as they recognize the power of institutions or of the moral law in directing speech, action and feeling. There is no sanction behind them except in one's self-respect and fine idealism. A gentleman who respects the courtesies of life will apologize for an unintentional wrong as readily as he will pay his taxes. He is not conscious of any difference in the two cases, although in the former only his self-respect compels him. A man who is not a gentleman may pay his taxes, but he will not make an apology. The law demands the payment of taxes, but only the courtesies of life demand the apology.

There are some fantastic persons who attach all importance to the courtesies of life and little to the essentials of behavior. They are scrupulous in the nicer forms of social intercourse while lacking respect for the common moralities. With these, of course, we have nothing to do. We should take care not to be found among those who ridicule the courtesies because some are found from time to time who respect them but show no regard for the elementary moralities. There are, on the other hand, self-sufficient men and women who, lacking finer social perceptions, respect the moral and civil law but ignore and scorn the courtesies. As a matter of fact, the courtesies of life are sentinels of virtue. They express and foster good taste. This is a real service to society, since, as the French say, bad taste leads toward sin. It is surely worth while in this vale of tears to protect the spirit of fine unselfishness and thoughtful self-discipline which smooths our pathways and shields sensitive hearts from pain and misery in the rough and tumble of everyday existence. This is in general the work of the courtesies of life.

Their first function is to repress the more subtle forms of selfishness. Every strong life is filled with selfish impulses. Selfishness may be fine as well as coarse, subtle as well as obvious, unconscious as well as conscious. It is selfishness that leads one, perhaps unconsciously, to monopolize conversation, to make known one's superiority or seek to attract and

hold attention in a social gathering. It is subtle, selfish instinct that leads one to speak disparagingly of others, particularly if the disparagement redounds to the speaker's glory. It is selfishness which leads one to delight in dramatic narratives in which one is the central figure. Neither institutions nor laws nor courts can hinder this kind of conduct. It is the business of the courtesies of life to do so, because they discipline our selfish impulses and lead us to endeavor to set others forward while we remain in the background. Self-assertion, self-aggrandizement, aggressiveness, rough speech that is associated with strength and efficiency, are extremely annoying to those who observe them. They cause the timid to remain silent. Gentle natures bear with such things in quiet patience. At any rate, this kind of selfishness upsets the social equilibrium out of which peace and good order and joyous social intercourse result. They who have a fine sense of the courtesies of life are led by habit and imagination to think constantly of others, to wish to enhance others, and to yield to them in any way that will set them at their ease and permit them to feel their value in any gathering. Even within the sphere of legitimate self-assertion, the courtesies of life will tone down one's emphasis, modulate one's voice, and moderate claims to recognition or distinction. They impart a fine spiritual atmosphere to life and make up the spiritual charm of a gentleman.

The second function of the courtesies of life is to hinder us from occasioning embarrassment, pain, or humiliation to others. The impulse to jealousy and the stirrings of competition are organic parts of our constitution. The courtesies bid us check such impulses and keep in mind constantly the thought of others. They forbid us to inflict pain without necessity, to occasion humiliation, to force upon another any experience that brings with it a sense of diminished importance or shame. Kindliness and thoughtfulness find their happiest expression in the courtesies of life. Sarcasm, ridicule, cunning, rude speech, curtness, taking mean advantage of another, are banished from any heart that sincerely respects them. Thus we see that the courtesies are the fine flower of the Christian charity. At this point at least, their functions are practically identical. Of course, the natural motive of the courtesies is not as exalted as the supernatural motive of charity, yet charity makes the

courtesies the vehicles of its expression. Both have as a mission the suppression of the finer social cruelties, the sparing of the feelings of others.

A third function of the courtesies of life is to encourage the impulse toward unrequited and unheralded service for others. They direct us to perform many hidden actions for the comfort and honor of others, not because the service is asked, nor because it is expected, nor necessarily because it is needed. The impulse to gentle and thoughtful service belongs to the integrity of a socialized and spiritualized nature. One is happy only when one may quietly and helpfully serve others. It is almost impossible to trace out the motive that leads one to perform courtesies of this kind. The impulse results from a sympathy that becomes a talent no less than an experience, from a power of imagination which makes one see and appreciate the feelings of others more keenly than one's own. The courtesies of life enable us to anticipate the embarrassments of others and remove their causes. They make us keen in detecting little obstacles to the peace of others and lead us to remove them. The deeper Christian law of life disciplines all forms of strength to the service of weakness. The original impulses of strength are selfish. The great triumph of Christian civilization has been the enlisting of strength in the service of weakness. Wealth, learning, virtue, freedom, and genius have found their highest sanctity and noblest use in serving the weakness of sin, poverty, disease, misfortune. The courtesies of life take up the higher form of this consecration to weakness, directing the finer invisible relations and giving to the strong, enthusiasm and joy in their service. Gentle natures find their happiness in service of this kind, because the courtesies of life speak in the terms and in the spirit of the gospel.

Another function of these courtesies—it may be merely a phase of those already mentioned—is to encourage the recognition of truth and of merit when they might not otherwise be known, or, if known, might remain unrecognized. Thus the courtesies become handmaidens to truth and justice. They develop the prompt mental habit of seeing and declaring superiority and merit for their own sake without a thought of the bearing that that recognition may have upon those who give it. They discipline jealousy, selfishness, pride, dissimulation, and

cunning. They curb our meaner impulses and help to hold us in faithful service to truth and justice. Reverence and deference to authority, respect for merit with the impulse to proclaim it, manly recognition of superiority in whose presence our own lights become more dim and our names are written in smaller type, are protected and even strengthened through proper understanding of the courtesies of life and respect for them.

Any exact appreciation of the social rôle of the courtesies leads us to use terms and to state principles that are found constantly in the spiritual traditions of Christianity. Christianity is essentially a social religion. It endeavors to govern social relations in the spirit of Christ. There is not a courtesy of life which shelters weakness, disciplines strength, suppresses selfishness, or stimulates thoughtful service of others and kindly deeds, which may not find its total explanation in the spirit of the gospel and in the traditions of its interpretation. If this is true, those who share most profoundly the spirit of the gospel should be keenest in understanding the courtesies, first in respecting them and last in mistaking their function or underrating their importance. When we scorn the courtesies, we take a false attitude toward life. When we neglect them, we rob ourselves of a safe guide of feeling and behavior. When we discourage respect for them, we write ourselves among the less noble members of society and we frankly abandon ourselves to the intangible forms of selfishness. A cultured heart will never neglect the courtesies. It will find no secondary joy in life greater than that derived from glad obedience to them, because it feels that the mission of the courtesies is not distinct from the mission of the gospel itself.

One hears it said at times that clergymen pay little attention to the courtesies of life. One would wish to think that this observation is untrue. While hoping that it is untrue, we may perhaps discuss with profit some of the situations in the clerical life in which the courtesies have an unmistakable mission.

THE COURTESY OF POWER.

A priest has exalted authority among the faithful. The deep reverence felt for him on account of the sacredness of his priesthood is one of the most wonderful fruits of all Catholic life. The priest is associated in the sanctuary with the service of God.

The reverence in which he is held, is enhanced by the renunciations which he makes in order to serve God without reserve and to be a victim consecrated to the service and welfare of God's children. Ordinary human ties are broken and ordinary human consolations are surrendered in order that the priest may be single-hearted and single-handed in the service of souls. He is looked upon as a superior man because of ability, training, and experience. He is looked upon as a sanctified man because of consecration and spiritual service. He enjoys extensive social authority over the faithful because of the many points of contact between religion and everyday life. Everything about the priest takes on enhanced value and enhanced power. Privileges of every kind are extended to him in such abundance that they would be confusing were they not inspiring. There is a marked inequality between the priest and the layman. The former has power with divine and human sanctions; the latter is conscious of a fundamental impulse to obey that power and to respect the priest who exercises it. The layman when in presence of a priest practically abdicates all claim to superiority or even equality, because faith, reverence, and tradition bid him to do so. What is the function of the Courtesy of Power in this unequal situation?

Of course, the civil law, moral and ecclesiastical law, public opinion, custom, conscience, and self-respect, govern the priest substantially in the exercise of this great power. This control is obvious and easily described. But the courtesies of life go much farther than these in suggesting to the priest the restraints under which he should use his power and the delicate consideration which he should give to the disadvantages under which a layman acts in dealing with him. Illustration may make this more clear. The courtesies of life forbid a priest to lose his temper in dealing with lay people or to use abusive language or to talk in a loud and threatening voice in the event of a disagreement. When the priest behaves in this manner, he takes cruel advantage of the very self-respect and reverence for the priesthood that dwells in the heart of the layman. One sometimes hears a layman remark, " I knew that Father X. was wrong, but I have too much respect for the priesthood to oppose him in public."

The habit of authority and power in the priest may make him intolerant of opposition and aggressive in forcing his views upon others who are subject to his jurisdiction. It may dull his capacity to see and understand his own mistakes in policy and action. When this happens, it is easy for the priest to develop a chronic dislike of making apology for mistakes. He will at times be disposed to carry his policies through in a high-handed manner against all opposition howsoever reasonable. It is not a pleasant experience for the laity to call on a pastor to complain about his policies. They are conscious of the disadvantage under which they labor because they will not lose their temper nor talk back nor push an attitude to the limit. Parents who call on a pastor to make complaints about the cemetery or the parochial school or the management of finances, experience acute anguish and nervous fear at times because of the intolerant opposition which they expect from the pastor. They believe that he is sometimes unwilling to learn, to admit facts, or to assume that complaint against his policy could have any justification whatever. The laity, as a rule, have the feeling that they are at least partners in the business of the parish and that they should have a voice in determining its policies. The courtesy of power, if properly understood by the pastor, would bridge the chasm that sometimes occurs between them and smooth the way to the spiritual and social harmony on which all happy relations are conditioned. It is really difficult to defend the sense of finality in judgment and authority that sometimes establishes itself in the clerical consciousness. Not long since a priest was approached on a train by a layman, who, after introducing himself, asked if he might propose some questions. Upon receiving permission, the layman did so. He was a systematic reader. In the course of his reading and observation he had developed many questions and some doubts as regards doctrine and policy in the Church. He had on a number of occasions visited priests to ask information and help, but he had been treated with such discourtesy that he had all but given up his quest for information. At the end of a two-hour conversation both the questioner and the priest were fast friends and each was made happy by the experience. While such an incident is extremely rare, it may nevertheless have a lesson for all of us.

Let us take it for granted that a priest may and should discuss war, politics, baseball, literature, theology, social questions, and the like. We must permit him to have convictions and to express them, to take an intelligent interest in current thought, and to take attitudes as these commend themselves to him; but he need not be dogmatic, self-assertive, or intolerant of differences. Tolerance of views, gentleness in expression, readiness to admit mistakes, frankness in confessing ignorance, generous credit for superior information or skill in others, are not only not inconsistent with the priestly character but are the best proof of right understanding of the courtesies which should hedge in the exercise of priestly power. No priest should compete with any layman unfairly. Only the courtesies of life will hinder him from unfairness on account of the advantages which his priestly office gives him. The priest who is not eager to enjoy "the insignificant supremacies of life" will not be intolerant in discussion or vindictive after disagreement or unwilling to be corrected when he errs. He will receive complaints about his policies and his government with gentlemanly reserve and in the spirit of love of justice and deep respect for those committed to his care. He will, as seeker of truth, lover of justice, apostle of charity and kindliness, permit no form of selfishness to blind him nor will he be guilty of any form of refined cruelty against those who respect him and trust his office.

The priest ascends the pulpit to speak in the name of God. If he become abusive and personal, tyrannical and ill-tempered in the pulpit, he takes mean advantage of his power and of the respect in which the congregation holds his office. His hearers are not permitted to answer him in the pulpit. He has a grossly unfair advantage when he becomes personal and abusive. A venerable archbishop was once heard to declare that he had no difficulty in understanding critics who called the pulpit "the citadel of cowards." He said that it was unfair to the last degree for a priest clothed in the cassock and wearing the symbol of his divine jurisdiction to take advantage of the shelter of the pulpit and give expression to personal feeling, resentment, or indignation unless these were inspired literally by the name of God and in the interest of His law. They may not be indulged in to coerce a docile and willing congrega-

tion to respect and accept a transitory whim. The courtesies of life should mount the pulpit and stand before the face of the priest, sentinels to watch his words and guide his feelings. They should prevent him from forgetting the dignity of his office and the reverence in which that office is held by those who sit at his feet to receive the message of God from his lips.

Noblesse oblige. Rank has its obligations. The courtesies of life proclaim them. Gentle hearts respect them. History tells us that classes have been destroyed by their privileges as readily as by their enemies. The priesthood is a privileged class. Its exalted station, its splendid exemptions, its rare powers, its superb prestige, may after all endanger the fine balance of life in the priest because of the unchecked power that is placed in his hands. It will be a sorry day for the priesthood when we confuse our privileges with our rights; when we measure our dignity rather than our duties by our exemptions; when we prefer to command rather than to serve; when we permit self-seeking, narrow views, and a spirit of intolerance to cloud the divine vision and govern us in dealing with souls committed to our care. The priest must be a governor in his parish, but he need not be a tyrant. He must be master through the mastery of love not of fear. He must assume responsibility, make decisions and execute them, but none of these duties should prevent him from being docile, just, kind, tender, and firm. The priest must raise money for works of religion, but God has not given him power of unlimited taxation of the property of the faithful. He must deal with cranks and fault-finders, but the wisdom and graces of his office should enable him to deal with them helped by the courtesies of life and his own self-respect, without bringing him down to the level of their methods or the crudity of their limitations. A priest must have policies in conducting his school, in managing his cemetery, in organizing worship, and in the upkeep of property, but he has no assurance that his wisdom is final, that his personal inspiration is alone worth while or that he cannot learn from the practical experience, common sense, and business judgment of those who pay the bills and bear the financial burden of upbuilding the Church.

It is difficult to be specific in a matter of this kind without appearing to be unjust or without insinuating that abuses are

much more widespread than in fact they are. Whatever be the faults or the virtues of the clergy as a whole in the exercise of its royal power, the profound respect in which the priesthood is held is best proof of the happy restraints and practical sympathy under which priestly power has been used. Let it suffice to say that a moment's reflection on the function of the courtesies of life in the exercise of priestly authority will do no one any harm. On the contrary, it will cheer and reassure those of gentle heart and kindly ways and it will double the joy that they feel in being thoughtful, reserved, and fair in the use of their great power.

The Courtesy of Office.

Much of the power of the priest is derived from his renunciations. He is called upon to renounce family ties, to surrender in a way natural friendships and a large number of social liberties which are innocent in themselves and are happily enjoyed by the laity in everyday life. The priest must be all things to all men. He is a living sacrifice immolated for the spiritual regeneration of his flock. He is God's representative to each soul. The courtesies of his office require him to be all of this. They imperatively forbid all forms of favoritism, resentment, personal dislike, indiscriminate fault-finding, and social boycott. A priest who allows personal resentments to exclude from the free and untrammeled use of his services any souls committed to his care, is in a sense really guilty of treason to his office. Not the coarser but rather the finer and more subtle forms of dislike, resentment, and exclusion are here held in mind. The supreme law of the priest is to sink his personal view in God. All resentments, favoritism, particular friendships, intolerance, and sternness which are called for in God's interest and are required of the priest by virtue of his office, are not only permitted but imperative. The priest who is selfish in his likes and dislikes and permits his resentments and attachments to direct his affections and govern his services, has an entirely false point of view. Nowhere else in the world is the longing for equality more definite or are its rewards more marked than in the case of all of those who have equal claim on the time and energy, the services, attention, and love of a pastor. One who seeks social intercourse only with the cul-

tured and well-to-do, and is obviously indifferent to the poor and lowly, will be far from following the example of Christ, far from understanding his mission to souls. A fine sense of the courtesy of office will lead the priest to obey the zeal which will make him all things to all men for the sake of God.

The Courtesy of Business

Fortunately or unfortunately as may be, business cares are thrown upon the shoulders of the priest no less than solicitude for souls. The management of the finances of an average parish is tedious and exacting. Contracts must be made, buildings must be erected, debts must be incurred, repairs must be provided for, growth must be anticipated, and purchases of sites for future purposes must be made. It is practically impossible to disassociate any longer finances from parochial management. Hence the average priest takes his place in the business affairs of his community. He is trained primarily for the service of souls. He knows theology better than bookkeeping, and the forms of the sacraments better than the stock market. If the priest becomes a factor in the business world in spite of himself and with little chance for adequate preparation, he must know and respect the courtesies of business no less than its laws.

The roots of the courtesy of business are found in justice. A man should pay his debts: above all others, a priest should pay his debts. A man should keep his business promises: above all others, a priest should keep his business promises. The lower level of action fixed by civil and criminal law should be unthought of by the priest in his business dealings. A priest who neglects to pay his bills promptly, who makes business promises and then forgets them, who takes advantage of the respect in which he is held and wears out the patience of his creditor, has no understanding whatever of the courtesies of business as these are practised by good business men. A priest who would resort to excuses and subterfuges in order to delay payments or would express resentment at being dunned after having delayed payment, or would lose his temper and scold when a wearied creditor threatened to report him to his bishop, would show very poor understanding of the courtesies of business, if he had any inkling at all of them. The general

intention of paying a bill when one gets ready might satisfy a crude theology, but it would not satisfy the courtesies. A priest should wish to spare his creditor all embarrassment. He should offer him gladly such help as comes from the prompt payment of bills. When a business man with moderate capital cannot collect his bills, he is compelled to borrow. He pays interest while he is receiving none and he hurts his own credit because he is unable to pay his own bills. The average business man hesitates to dun a priest. Hence some business men prefer not to do business with a priest at all.

A priest wrote recently to a clerical friend, complaining of the " notoriously slack business methods of priests ". A business man of the highest standing was heard to remark not long since that many business men dislike to deal with priests because these seem to lack fair appreciation of the processes, methods, and standards that must govern business relations. Now, a right understanding of the courtesies of business would protect us against much of this implied criticism, all of which is kindly stated and kindly meant. It is directed toward lack of methods and not toward lack of honesty, toward a presumed indifference to methods which condition the even march of business in the modern world. Promptness in meeting obligations, faithfulness in keeping business promises, gentlemanly tolerance of those who differ from us in business judgment, ought to be found in every priest. The priest ought to be noted for the high regard in which he holds the courtesies of business and the prompt respect which he pays to them. One who is abnormally touchy or sensitive, taking offence at the slightest provocation, even without provocation, will cause much embarrassment to others in business dealings. The administrator of an estate on one occasion paid a large sum of money to a priest who was named as beneficiary in a will. The priest received the check, and cashed it, but failed to complete the business transaction by acknowledging its receipt. Sometime since, two boys who had been students in a Catholic college and had entered business hopefully, called at the college to ask that their firm be permitted to secure part of the trade of the college. The young men stated their mission in customary business form, as they did everyday in dealing with business men. The priest to whom they were speaking

became angry, told them to mind their own business and informed them that he would place his business when and where he pleased. At a loss to understand this rudeness, the two young men returned to their office and reported the incident to the manager. He took up the matter and demanded an apology from the priest. Not the offender, but another who spoke for him, made the apology. A sufficiently wide acquaintance with business methods, average willingness to be guided by them, and disciplined self-appreciation which prevents us from suffering through excessive dignity, will enable us to understand the courtesies of business and will guide us in respecting them. There is no priest whose efficiency will not be promoted and whose happiness will not be advanced in doing this.

THE COURTESY OF LETTERS.

A generation ago, children were taught that every letter not insulting, merits a reply. The evolution in letter-writing that has occurred since then compels us to modify the principle, although it does not encourage us to forget it. Constant movement of population from city to city separates friends and scatters members of families. Letter-writing replaces association and the post office becomes an organic part of all friendships and of the family bond. Aptly indeed, the architects placed this inscription over the entrance to the Washington Post Office:

Messenger of sympathy and love
Servant of parted friends
Consoler of the lonely
Bond of the scattered family
Enlarger of the common life

The complex relations of business, multiplied by wonderful facilities of transportation and communication, have occasioned enormous expansion of business correspondence. The volume of business letters has become so great that genius has been called upon to devise methods of so filing letters that they may be found when wanted. Every kind of business resorts to letter-writing as a form of advertising. Inquiry by letter has become a standard method of research among scholars and public officials. The letter has become the recognized channel of communication between officers and members of organizations in even the same city. All kinds of philan-

thropic work are supported by contributions sent in answer to appeal made by letter. The growth of letter-writing forced us to abandon handwriting for the typewriter. It compelled us to pass on from the typewriter to the multigraph, and from the multigraph to the printing-press which turns out letter forms by tens of thousands. A large percentage of letters fail to receive any kind of reply. In order to overcome that difficulty, we began to enclose addressed envelopes for reply. When this method proved ineffective, we began to enclose stamped addressed envelopes for reply. Where even that method fails, we enclose stamped postal cards or envelopes with a printed form of reply on which the recipient has but to write "yes" or "no". But even this method reports a high percentage of failure. The most ingenious device that occurs to mind is that by which we tell the recipient of a letter that in the absence of a reply from him, we will presume that he answers our communication favorably. This permits nobody to escape. There will be no complete history of letter-writing which fails to take account of the number and size of the waste-baskets into which unopened letters are thrown. What are we to do in the face of this avalanche of letters that rush in upon us?

The courtesy of letters requires us to pay prompt and courteous attention to personal correspondence. He who neglects his personal correspondence, neglects his friend. He who neglects his friend is unworthy of the friendship. There is a feeling that personal correspondence should be written only in long-hand, otherwise the intervention of the stenographer interferes with the intimacies of friendship. Business letters which relate to business obligations have a very definite claim on our attention. The courtesy of business no less than the courtesy of letters requires that we give attention to all such correspondence promptly and intelligently. Letters written to priests by virtue of their office as pastors should of course be answered promptly and with care. Letters asking about parish records, about actual or former members of the parish, about the poor who may at one time have lived in the parish, should be answered promptly and in all possible detail. The marvelous efficiency of the post office in either delivering a letter or returning it to the writer is such that we are forbidden to ex-

plain charitably, neglect of such letters by presuming that they went astray. Neglect of letters of this kind is gross discourtesy no less than an offence against standards of fine feeling and respect for one's office.

On a certain occasion a priest sent out five hundred letters to as many fellow-priests, asking for the names of young men from their parishes who might be in attendance at a certain one of the larger American universities. The letter of inquiry was prompted by zeal in the interests of the faith of the students. Thirty out of the five hundred priests had the courtesy to answer. Hundreds of them had or could have obtained without difficulty the information asked. On another occasion a priest sent forty-five letters to men in public life, asking information necessary to complete a work which he was about to publish. The majority of the letters went to non-Catholic men in public life. Two of the inquiries were addressed to priests. Thirty-one replies were received, but neither priest was among those who felt that the courtesy of letters called for an answer. Perhaps few of us have failed to offend against the courtesy of letters. Usually all of us have suffered from neglect of it on the part of priests with whom we have had correspondence. A certain priest whose sense of humor is not among the least of his blessings, received the manuscript of this article before publication, because his criticism was desired by the author. The manuscript was mislaid and apparently lost. It was found, however, after a long search, under a pile of letters that the priest in question had neglected. He laughingly entered a plea of guilty and promised reformation for this offence against the courtesy of letters.

Letters of inquiry from scholars and students of various kinds who may not be known personally, should receive prompt attention when the priest finds it possible to be of service. The writer of a serious letter, who gives us credit for being gentlemen, should not have his impression converted into an illusion. Perhaps it would be well not to be too dogmatic about the courtesy of letters. Our behavior will satisfy reasonable standards if we abandon selfish notions and lazy ways and take an impersonal view of letter-writing in modern life. There are certain kinds of letters, particularly advertising

letters, to which we need pay no attention. There are other types of letters which should be neglected under no circumstances whatsoever. Between these two there will be found many other types toward which a priest may with propriety take an attitude dictated by circumstances. That attitude will be gentlemanly and creditable when it is dictated by a fine sense of courtesy. One must commend heartily a certain clergyman who, in a retreat given since these pages were first written, devoted an hour to the serious discussion of the ethics of letter-writing as it concerns the priest.

THE COURTESIES OF SOCIAL INTERCOURSE.

Of the courtesies of life there is no end. It would be tedious to attempt to pass them in review or to lay down with assumed self-confidence rules of behavior in the details of all walks of life. There are, for instance, the courtesies of personal appearance as it becomes a matter of concern to those with whom we associate. Whether or not we like it, the world at large associates neatness in appearance with intelligence and character. Civilization asks the educated man, the leader, the man who has had opportunities for culture, to conform to certain accepted standards in personal appearance. Any feature of personal appearance which indicates indifference to the impression made upon others, and a defiant independence of the canons of good taste, hurts the prestige of those who offend in this manner as it embarrasses those who love them. Furthermore, there are the courtesies of hospitality as these concern both host and guest; the courtesies of social intercourse in general, and in particular those which govern men in dealing with women in all of the relations of life; the courtesies by which youth venerates age, and age respects youth; the courtesies of travel.

The governing spirit of these courtesies is in the human heart. The practice of them without the spirit of them is vain and useless in the spiritual interpretation of life. The heart is not Christian until it understands the spirit of charity. Charity creates sympathy. Sympathy leads to understanding. Understanding enables us to see the place of the courtesies in the summing-up of life and it breeds the impulse which leads us to respect them.

WILLIAM J. KERBY.

The Catholic University of America, Washington, D. C.

THE PRIEST AND THE PRESS.

This country is not priest-ridden, but press-ridden.—*Longfellow.*

The Catholic clergy hold the responsibility of the success of everything Catholic. They must be behind every work or movement in the Church, else it is doomed to failure.—*The Rev. C. F. Thomas, S.T.L.*

To publish Catholic Journals and place them in the hands of honest men is not enough. It is necessary to spread them as far as possible that they may be read by all, and especially by those whom Christian charity demands we should tear away from the poisonous sources of evil literature.—*Pope Pius X.*

THE SUBJECT of this paper is so hackneyed, and the average subscriber to this REVIEW has himself written and said, or at least read and heard, so much about it, that it is perhaps somewhat rash to attempt any further discussion of it, even if one hopes to exemplify in its treatment the rule advocated by Benedict XV in his first Encyclical: "Old things, but in a new way." Yet, trite as are many, not to say most, of the considerations that proffer themselves to a writer on the press in general, or the Catholic paper in particular, the subject is one of such perennial importance that in reality no more apology should be needed for another exposition of some of its phases than is needed by a preacher for another sermon on the annually recurring Gospel of the Sunday. It is a matter as to which one may well apply the revised version of an old proverb: "You should not only strike the iron while 'tis hot, but should keep on striking the cold iron till it gets hot."

As an advisable preliminary to the present writer's statement of his views on the correlative duties of the clergy and the press, he may be pardoned for showing the credentials which will perhaps acquit him of impertinence in discussing the question at all. For the past quarter of a century, then, I have been connected, either as editorial contributor or as associate-editor, with a Catholic weekly. During the greater portion of that period, part of my daily work has been to examine carefully successive issues of the majority of Catholic periodicals published throughout the English-speaking world, and a more limited number of French papers and magazines as well. The convictions formed as a result of that experience may or may not be correct, but they are tolerably definite and settled. In any case, they *are* convictions, strong beliefs held on satisfactory evidence, not mere opinions loosely entertained

and readily changed, still less momentary impressions as variable as the lights and shadows that play over a summer lake.

In its widest, most general sense, "the press" denotes the sum total of printed literature; and even in its more specific sense, that in which it is applied to newspapers and other periodical publications, it is a multifarious entity subject to almost indefinite classification. For the purposes of the present article a brief division will be sufficient. The press with which the ordinary priest in this country has, or may have, to do comprises newspapers and periodicals that are: professedly anti-Catholic; non-Catholic, but religious; secular and ultra-sensational—"yellow journals"; secular and reputable; and Catholic. With regard to each of these divisions it behooves the priest, both in his personal and his pastoral capacity, to take a definite stand, to determine just what attitude is his congruous one, and to carry out in practice the line of conduct which in theory he recognizes as right and proper.

As far as the first two or three of these categories are concerned, his duty is fairly obvious. It is scarcely too much to say that the less a Catholic, clerical or lay, has to do with such papers, the better. Concerning anti-Catholic and sectarian periodicals, indeed, one's congruous attitude is unmistakably clear. Such publications are prohibited by the Index, which lays its ban upon "those newspapers and periodicals which, not only now and then, but regularly and of set purpose, attack religion and morality, or propagate anti-Catholic views". That last clause would seem to include not only such papers as the *Menace*, the *Peril*, etc., but the sectarian weeklies which professedly defend heresies and habitually contain matter derogatory to the Mass, the Blessed Virgin, and the Saints.

Now, the fact that these divisions of the press are "on the Index" imposes on the pastor two obligations. In the first place, he himself, as a rule, and without the due authorization of his ecclesiastical superiors, must not read them; in the second, he must instruct his people that the reading of them is sinful, and, according to the theologians, mortally so. It may be well in this connexion to remind the clergy, and more especially the younger portion thereof, that the brief of Leo XIII, prefixed to the edition of the Index revised by his

authority, states that it is binding "on all the faithful of the universe, regardless of race or language, nationality or country, *education, learning, or station in life*". It is to be feared that there is a tendency among the younger priests of this country to consider that their ordination exempted them *ipso facto* from obedience to the prescriptions of the Index; and we have even heard clerics flippantly assert that "such legislation was never meant to apply in this country, anyway". That is a serious mistake, and may easily be productive of disastrous consequences to even the most brilliant ecclesiastic. The common sense of the matter is well set forth in this paragraph from the little treatise of Father Betten, S.J.:

> Suppose a person were so well grounded in faith and virtue, so thoroughly versed in theology, philosophy, and the natural sciences, that the reading of books, e. g. on Christian Science or the works of Voltaire, would not harm him. The Index prohibits these books; would he whom they could not harm be allowed to read them? As we put the case, he would not, by reading them, commit the sin of seriously endangering his soul. Yet he would sin by disregarding a positive law of the Church. These laws are like the precautionary measures taken by the civil authorities in times of epidemic; if they are to have the desired effect, they must be observed by all. When the community is under quarantine, those who declare themselves free from the disease must observe the regulations as well as the rest.[1]

Exceptional cases apart, then, the reading of anti-Catholic and of sectarian periodicals is a sin for any Catholic, priest or layman, who has not previously obtained due permission to read them from the ordinary, or other properly delegated ecclesiastical authority. The average pastor may do well to take account of this truth himself, and, as occasion serves, to expound it to his people. In his own case, at least, ignorance of the law which every man is presumed to know does not afford excuse.

As for the line of action to be taken by a pastor whose parish is being flooded with copies of disreputable anti-Catholic papers, there will naturally be a difference of opinion concerning the best methods to be pursued. Perhaps the safest course for the individual priest to follow is to discuss the whole question with his ordinary, explaining the effects of this vile prop-

[1] *The Roman Index of Forbidden Books*, p. 18.

aganda on his particular flock, and then adopt the course which the bishop advises as the most expedient. Diversity of circumstances will of course necessitate, or at least justify, variety of action; but in general it may be said that the "silent contempt" plan of treating these manifestations of bigotry is obsolescent, and ought to be obsolete. There should surely be sufficient dynamic force resident in the Catholic body of this country to prevent the dissemination of these blasphemous and calumniously vituperative periodicals through the agency of the U. S. mails, and there appears to be no good reason why the clergy should not use their influence in bringing about so desirable a consummation.

The periodicals which we have classed as secular and ultra-sensational deserve from the priest much the same treatment as those forbidden by the Index. Some of these yellow journals indeed constructively come under the same prohibition as forbidden books; and not a few of them are condemned by the natural law, independently of any positive decree of authority, which obliges us to guard our soul from serious danger. No spiritual guide who is also a sane observer of the times needs to be told that to peruse habitually, or even occasionally, certain popular newspapers is deliberately to seek the occasion of sin. It goes without saying that priests should eschew such perusal in their own case and protest against it in the case of their people.

As for reputable secular papers, a wide-awake, energetic pastor may well utilize them in furthering both his own personal work and the larger interests of the Church. The editors of such papers will, as a rule, welcome brief letters or pithy communications in which priests well known to their readers give the Catholic view of questions of the moment, or correct the false impressions produced by some quoted lecturer or preacher. In most of our cities and towns the Catholic priest is very generally recognized as a citizen of worth and standing, and it depends largely upon himself whether his beneficent influence be practically restricted to his own flock, or through the local press, judiciously used as the occasion proffers, be extended to his fellow-citizens generally. Readers of the New York *Sun* will readily recall interesting communications contributed to that metropolitan journal by the late Dr.

McSweeny, Dr. Brann, Father Shanley, and other priests; and here is a concrete instance of the action I have in mind as I find it in a secular daily less noted than the *Sun*, published in a city much smaller than New York. The daily reported a sermon delivered, the previous evening, in one of the city's Protestant churches. One of the preacher's statements was: ". . . These utterances deal heavy blows at that church which has claimed for Mary what she has never claimed for herself; for if, as Catholicism suggests, Mary be equal with, if not superior to, the Deity. . . ." In the next issue of the paper appeared a brief letter from a priest, in which, after quoting the foregoing assertion, he went on to say:

> The minister who made this outrageous statement is possibly in good faith. It must indeed be charitably presumed that he has not wittingly borne false witness against his neighbors; but all the same he enunciated a monstrous untruth. Had he taken the preliminary trouble to find out what *is* the Catholic doctrine about the honor given to the Blessed Virgin, he would have discovered, in so easily attainable a book as *Catholc Belief*, this categorical denial of his declaration: "Catholics do not believe that the Blessed Virgin is in any way equal or even comparable to God, for she, being a creature, although the most highly favored, is infinitely less than God." Had he reflected for a moment on the import of the commonest Catholic prayer to the Blessed Virgin, the "Hail Mary", he could not but have recognized that his statement was not only untrue but utterly absurd. "Holy Mary, Mother of God," pleads the Catholic, "pray for us sinners, now and at the hour of our death." Why ask her to pray for us, if we consider her "equal with, if not superior to, the Deity"?

Such apologetic work as this, a mission in miniature to non-Catholics, is often possible, and, in our day especially, is surely worth while doing. Of other relations which the priest may well have with reputable secular newspapers, enough has been said in a recent contribution to this REVIEW to obviate any necessity of dwelling upon them here.

To come to the last of our divisions of "the press", Catholic papers and magazines: these, above all, merit the serious consideration and the many-sided active support of the clergy, and it is with respect to such periodicals that the average priest of the land is perhaps doing something less than his full duty.

Unfortunately, indeed, there are clerics not a few who seem to imagine that their principal, if not their sole, obligation with regard to the Catholic press is to speak of it disparagingly, to emphasize its alleged inferiority to its non-Catholic competitors, and to harp continually on its supposed limitations and consequent inefficiency. In the expressive, if not very elegant, vernacular of the man in the street, altogether too many priests in this country are knockers rather than boosters of our Catholic papers, censorious critics rather than generous helpers. Not that censorious criticism is always out of place, either concerning occasional issues of normally excellent periodicals, or concerning the habitual policy of some few self-styled Catholic journals; but the clerical attitude of passive indifference, or more or less active opposition, to the Catholic press generally is clearly wrong and indefensible.

To have done at once with exceptional cases, let it be admitted that the editor of this REVIEW has as much reason now as he had some years ago for declaring: "Of the large number of Catholic exchanges received by us, there are several that we could not allow to be read by respectable non-Catholics or young persons, from a legitimate fear of injuring the Catholic name or weakening the Catholic faith." In conversation with an American archbishop a year or two ago, the present writer mentioned among Catholic journals a paper published in the prelate's own city and edited by one of his own priests, and was not a little edified at the archbishop's peremptory comment: "That is *not* a Catholic paper." Only a few weeks ago I heard a well-known cleric, the sanity of whose judgment is very generally recognized, state his deliberate opinion that a certain famous (or notorious) American weekly has done more in the past few decades to lessen reverence for the hierarchy, to undermine ecclesiastical authority, and wantonly to antagonize respectable non-Catholics than any other one agency in the country. Yet the editor of the weekly in question is a priest, and he doubtless fondly imagines that his is a model Catholic paper.

Now, while it is no doubt deplorable that there should be even two or three so-called Catholic papers utterly unworthy of that name and of Catholic support, there is no use in exaggerating the evil or in making the vices of the exceptional

few a pretext for ignoring the virtues of the overwhelming majority. As a rule, our papers stand fairly well what the Rev. Dr. Heuser once stated to be the essential test of a Catholic journal: "orthodoxy in matters of faith, an elevated and elevating manner of treating all questions that have a moral aspect, and loyalty to legitimate authority in Church and State". With reasonable completeness they supply what Bishop Hedley declares should make up the contents of a really Catholic paper: "the true statement of all public information affecting the Church and the Catholic religion; the Catholic version of the constantly recurring 'scandals', as they are called, and of stories tending to injure Catholicism; the prompt contradiction and refutation of lies and slanders; comments of the right sort on the doings of politicians and on current history and crime; sound and religious views on matters social, industrial, and municipal; and the constant prominence of distinctively Catholic topics. Besides this, we should have general literature and art treated with wisdom and with due regard to the morality of the Gospel; and more serious matters, such as Holy Scripture and the relations between faith and science, would be handled with reverence and knowledge."

In stating that our papers are fairly efficient with respect to these major requirements of true Catholic journalism, I have no desire to minimize the defects in minor matters—mechanical make-up, varied attractiveness, topical timeliness, well-ordered departments, judicious selection of quoted matter, readableness, etc., etc., which one hears so often commented upon by clerical censors of diocesan, metropolitan, or cosmopolitan periodicals. These defects exist, although not perhaps in such superabundance as the hypercritical censor endeavors to make out; and they would not in all probability be materially lessened even if the present editors yielded up their chairs to their critics. While the average Catholic paper in this country may not be an exemplar of perfect journalism, it is probably conducted with considerably more ability than would, or could, be displayed in the editorial sanctum by the average priest who condemns it as "no good".

Such condemnation is perhaps at bottom merely an effort to tranquilize the priestly conscience which protests against sacerdotal neglect of duty in the matter of worthily support-

ing the Catholic press. That there *is* such a duty devolving upon priests, and especially upon pastors, is a fact admitting of no question whatever. Unless bishops, provincial synods, Catholic congresses, Roman Congregations, and Sovereign Pontiffs have been talking at random and counseling unadvisedly for the past half-century, Catholic priests and Catholic people under modern conditions are bound in conscience to foster Catholic journalism. No thoughtful ecclesiastic will contradict the statement that the obligation presses primarily upon the clergy rather than the laity, if for no other reason than this, that the specific business of the clergy is the extension of God's work and the furtherance of those religious ends which the apostolate of the press has in view. It would be easy, were it necessary, to fill page upon page of this periodical with wise words from the greatest churchmen of the age on a clerical duty which Leo XIII thus formulated: "Let the clergy foster these (Catholic) journals with all zeal, and aid them with their learning; and wherever they find men truly Catholic who are active in this work, let them give to these most generous support and favor."

The explanation of the all too common failure of American clerics to follow this advice is, not any doubt of its abstract justice and expediency, but the throughly human, if reprehensible, tendency to shirk, as individuals, obligations which are admittedly incumbent upon us as a body. The paramount need of the times, so far as our Catholic press is concerned, is perhaps the vivid realization by the individual priest—the concrete Father John, or Tom, or Maurice who is reading these pages—that to him personally is addressed this other papal utterance: "In vain will you build churches, give missions, found schools—all your efforts will be destroyed if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic press"; and that for all practical purposes "Catholic press" means for him, primarily, the duly authorized and accredited paper of his diocese or archdiocese. His possible contention that the success or failure, the flourishing growth or gradual decadence, the living or dying of the journal in question is no concern of his, none of his business, is a gross fallacy, the very reverse of the truth. The maintenance of an organ for the diffusion and the

defence of Catholic truth, as for the promotion of Catholic interests generally, emphatically *is* in some degree his business, a business which of course he is free to neglect but not without forfeiting his claim to the title of an enlightened, zealous, or even thoroughly honest, priest of God.

Given his willingness fully to acquit himself of his duty to the home paper which has the first claim upon him and his parishioners, how can he accomplish it? By earnest and persevering endeavors, as an individual and as a pastor, to enhance its efficiency and increase its circulation. As individual he can subscribe for it, read it, send it worth-while news items, "aid it with his learning" by writing for it (biographical or historical sketches, letters on timely topics, brief sermonettes, book reviews, doctrinal explanations, etc.), advertise in its columns, patronize its other advertisers, speak well of it to personal friends, say an occasional word of kindly encouragement to its editor, and pray that it may become a still more effective agency for the propagation of the faith, the defence of religious truth, and the promotion of Christian morality. As pastor he can instruct his people in season and out of season on the absolute necessity of their taking Catholic papers as the only practicable antidote to the poison of evil literature which is the outstanding danger of the day, he can advise them in passably strong terms not only to subscribe and pay for, but to read the paper or papers approved and encouraged by the ordinary of the diocese, he can promote the organization of clubs of subscribers, he can urge the needs and the claims of the Catholic press upon the members of his various societies, he can mould a Catholic public opinion that will brand as *un*-Catholic the home that does not receive at least one Catholic paper, he can introduce the paper into his school or at least can interest his school children in its contents, and he can secure the prayers of both children and adults for God's blessing in one of the most conspicuously important Catholic works of our time—the religious press.

It would be superfluous to insist on the point that, in the case of generous, energetic priestly service to the Catholic paper, virtue is emphatically its own reward. Should the selfish consideration, What is there in it for me? occur to the cleric who has hitherto been ignobly delinquent in this respect,

the experience of all pastors who have manifested zeal where he has shown indifference may be cited to assure him that his following their example is, even on selfish grounds, eminently worth while. Granted that he has the spiritual interests of his people at heart at all, it is safe to say that he will get from the paper much more than he gives. There is deeper truth than perhaps he takes account of in Leo XIII's comprehensive dictum: "A Catholic paper in a parish is a perpetual mission". In the mere matter of giving his people religious instruction on many a point which he never touches, and in interpreting for them the mind of the Church on questions of practical and timely interest, it renders him invaluable service; and in manifold other ways it effectively seconds his efforts to make his flock obedient children of the Church and genuinely God-fearing and God-loving men and women.

ARTHUR BARRY O'NEILL, C.S.C.

Notre Dame, Indiana.

SANCTITY—ACCORDING TO NATURE.

A FEATURE of St. Athanasius's Life of St. Antony the Hermit is the way in which he speaks of sanctity as being according to nature. At first the phrase sets one wondering. On reading further it becomes plain that St. Antony's own theory of holy living was to live according to nature and keep his powers in their natural state; and that in St. Athanasius's eyes this was the cause of the spiritual beauty of Antony's character.

It might be expected that in such a life as St. Antony's—so unusual in its outward circumstances, a life of aloofness from men and of conflict with spirits—we should find sanctity pictured as something unnatural and almost unintelligible, the absolute crushing of human nature and the cultivation of a mystical and unimaginable life in the soul. This is not at all the idea of sanctity that St. Athanasius heard from St. Antony and saw in him. To him sanctity is not the crushing of nature, but the freeing of nature. It is unnatural only as a perfectly ordered garden is unnatural. All that could hurt or kill or corrupt is shut out, and the plants that are chosen for growth are left free to grow to the full perfection of their nature. It

is a thing that could not happen unless reasonable beings had taken charge of the garden. If you regard reason as an intruder on nature, then you will call the garden she has made unnatural. But if, with all Catholic tradition, you regard reason as part (and the very noblest part) of nature, then you will think it most natural that reason should see what is the best that lower things are capable of, and should so control lower forces as to leave them free to grow to that best. In a similar way St. Antony views sanctity as the freeing and not the crushing of human nature. In our nature, besides our reason we have all our lower powers and instincts, all made by God, and therefore all good in their natural state; "for God made nothing evil". It is plain that they should be servants and helpers of reason—not rebels against her nor tyrants over her. If left to grow wild, some of them may grow so weak and cowardly that they cannot serve; others so headstrong and powerful that they cannot be ruled. This is unnatural, as unnatural as a twitching muscle or a withered limb in the body. When reason prevents such misgrowing, she is not destroying the nature of the lower powers, but preserving it and freeing it. St. Antony's idea therefore of perfection is each power growing in the state in which God made it; all lower powers at the beck and call of the soul; and the soul at the beck and call of God.

Further: the misgrowth of the lower powers takes place in the process of thinking. A thought wakes the feeling of anger. Continued thinking develops the feeling into a great passion; till in the end the passion becomes master of the soul's thoughts and will not let it think of anything else. The problem of keeping the lower powers in a healthy state therefore reduces itself to the problem of keeping the thoughts in a healthy state.

When the soul keeps the mind according to nature, then there is virtue. Now it is according to nature when it remains as it was made; for it was made good and absolutely straight. . . . The soul's being straight means the mind being in a natural state as it was made. On the other hand, when it bends and is twisted from its natural state, then it is said that the soul is evil. So it is not a hard task; for if we abide as we were made we are in virtue, but if we dwell on evil thoughts we are judged as evil. . . . Let us guard ourselves from evil thoughts; and, like men entrusted with a prec-

ious thing, let us keep our soul for the Lord, that He may recognize His own handiwork since it is still such as He made it. And let it be our endeavor that anger may not rule us, nor concupiscence master us. (C. 20, 21.)

The issue involved is this: If for want of reason's control some lower powers grow gross and strong and dominate the whole character, are we to say that our nature is developing freely, or that it is being ruined and enslaved? And, on the other hand, if reason steadfastly keeps her proper control over all the other powers and faculties, will the effect on these be that they grow up starved and stunted (as from unnatural repression) or that they grow to their natural fullness and beauty? And the implied answer running all through this Life is that they will grow to their natural fullness and beauty. Reason's action on them is simply to prevent unnatural and vicious growths and so enable them to grow into healthy and vigorous servants of reason, which is their proper function in perfect manhood.

In a beautiful and striking passage (C. 14) St. Athanasius describes Antony's return to society after twenty years of absolute solitude. Here as in other places we can feel in the text the saint's thrill of joy at the spiritual beauty of what he is describing. What was to be expected, Antony's kinsfolk might wonder, in a man who for twenty years had held no converse with men? But St. Athanasius would rather put the question, What is to be expected in a man who for twenty years has kept his soul working the bidding of God, and all his faculties working the bidding of reason? And he describes the actual result with a saint's reverent pride in God's work—a spirit absolutely clear, neither shrunken with grief nor dissipated by pleasure, with no touch of levity, no touch of gloom, neither bashful nor elated at being met by a vast crowd; the whole man unvaryingly tranquil; since reason ruled him and his character was grown firm-set in the way that nature had meant it to grow. We meet the same thought again when St. Antony is discussing diabolical knowledge of the future. He concludes by saying:

If ever we care to know the future, let us be pure in mind. For I am sure that when a soul is pure on all sides and in her natural state, she becomes clear-sighted and can see more and further than the demons; having the Lord to show her.

And when describing Antony's peculiar charm which made strangers pick him out instantly in a company of monks "as if drawn by his eyes," St. Athanasius attributes it to the same cause. "Not by appearance or figure was he different from others, but by his ordered character and the purity of his soul. For his soul being at peace, he had his outer senses also untroubled."

Now while St. Athanasius is thus claiming that the spiritual life alone enables our powers to grow freely and naturally, and that the soul's action aims at guiding them according to nature, we know quite well that the world's complaint against the spiritual life is precisely this—that it will not suffer nature to grow freely, and will have everything done in opposition to nature and nothing done according to nature.

It is evident that the word nature is used in two senses. In the lower sense it is applied to lower things escaping or defying the control of higher. All diseases and deformities come from natural causes, and so we speak of freaks of nature. The uncontrolled growth of plants and animals is called a state of nature. In this lower sense, the word nature is applied to all possible growths and misgrowths of each separate power that we have. In the higher sense, the word includes not only these lower things, but the higher laws and powers which are able to control them. The higher power which attempts to build the perfect plant and animal out of each seed and egg is also a part of nature; and in this sense we say that its nature is blighted or stunted or perverted by misgrowths and deformities. And in this sense, man's nature does not consist of the uncontrolled possibilities of his lower powers, but of these powers with and controlled by reason.

It will be seen that in the first sense nature stands for something evil—lower things escaping and defying the due control of higher. In the second it stands for something good—the program given to things by God when He made them. The two senses are clearly explained in the *Imitation* (3:55): "Nature herself, which by Thee was created good and right, is now put for the vice and infirmity of corrupt nature."

Sometimes people use the word in the lower sense and at the same time claim for it the reverence which is due to it in the higher sense. Sometimes among the uneducated poor, often

among the licentious educated, the argument is used that it is useless trying to resist nature, that it is better and more manly to fulfil your nature, that religion is impossible because it asks for what is unnatural. Now taking nature in its higher sense—reason ruling over healthy powers—it is of course true that it is better and more manly to fulfil your nature, etc., and that any religion which contradicts nature must fail. But that is not at all what they mean. They mean that the lower powers are to be left uncontrolled by reason because they are called nature in the lower sense; and they claim for this evil thing all the reverence which belongs to nature in its higher sense.

The same fallacy inspires a whole school of pagan story-writers and poets in recent years. Their study is the possible monstrous growths of the lower powers when they escape from the control of reason or make reason their slave. Instead of calling them lower powers and monstrous growths, these writers call them elemental forces and primeval instincts, and so claim for them some of the mysterious reverence which we feel for nature; as though the knowledge that they are elements of man's nature from primeval time ought to make reason abdicate her natural queenship over them. Truly stated, the problem discussed in such writings is this: What would my passions be capable of, if, instead of belonging to a man whose reason can control them, they belonged to a beast and were themselves in supreme control? Of many possible evil fruits from such writings, these are two: the feeling that there is something magnificent and noble in throwing off the control of reason; and the pagan adoration of nature's powers of evil.

It is not long since reason was called from her own home to play the goddess in the streets. And now men deny her right to be queen in her own household. If reason cannot maintain her queenship, one or other of her servants is sure to escape her control and run wild. The point is that as soon as any faculty does so, it at once loses its natural perfection and tends to become abnormal, overgrown, monstrous. The spiritual life prevents such misgrowths, and thereby preserves and develops the natural beauty of the whole character.

Here we are faced with a startling fact. Reason is naturally queen of all our other powers. It is necessary for their

good and for hers that she should keep this queenship. And yet as a fact she cannot keep this natural queenship without supernatural aid.

It is an arresting picture, once it becomes clear to the mind: an assemblage of powers and faculties, all healthy to begin with, which are in the soul's care; and the soul incompetent by nature to keep them healthy. Each power grows by its own acts, and if only it could be made to act aright every time, then it would grow naturally and healthily. But to make each power act aright every time is just what the soul cannot do; and so inevitably after a few years of life some of the powers, by dint of wrong acting, will have grown unhealthy, unnatural, abnormal. It is the picture of a beautiful creation going to ruin for want of a hand strong enough to control its growth. In face of this picture, St. Thomas tells us it was natural to expect that man should be created not in a merely natural state, but supernaturally strengthened.

Si quis recte consideret, satis probabiliter poterit aestimare . . . quod Deus superiorem naturam inferiori ad hoc conjunxit ut ei dominaretur, et, si quod hujus dominii impedimentum ex defectu naturae contingeret, ejus speciali et supernaturali beneficio tolleretur. (*Contra Gentiles*, IV, 52.)

"One who looks at it rightly may reasonably judge that God joined the soul to the lower powers in order that she might rule them; and that whatever hindrance to this rule might arise from the shortcomings of nature would be removed by Him by a special and supernatural favor." Or, as he puts it a little later, "God and His grace supplying what nature lacked for this purpose". He is unfolding the reasonableness of the Catholic teaching about the penalty of original sin—that by mere nature the soul has not effective control over the powers; that it was natural to expect this control to be supplied as a supernatural gift, as it actually was; that in punishment for original sin man lost this supernatural gift and relapsed in this respect into the state of mere nature; and that now the soul only regains her lost sovereignty piecemeal and laboriously by help of new supernatural graces.

There are two paradoxes in this teaching—that it was natural to expect a supernatural state; and that our being in a

state of nature is evidence that we are in a state of punishment. St. Thomas makes them clear in a sentence. "Though this want of control seems in itself quite natural to man when we consider his nature from its lower side, nevertheless when we consider God's providence, and the dignity of the soul, we can reasonably infer that this want of control is a punishment."

"This want of control seems in itself quite natural when we consider man's nature from its lower side," says St. Thomas. I think Catholic and unbeliever are alike reluctant to admit this, through zeal for God's providence in one case, and for the competency of reason in the other. But the "consideration of our nature from its lower side" leaves no doubt on the point. Bacon mentions one consideration in the *Advancement of Learning*. It is this: Between our reason and the outer world are the imagination and the feelings or sensitive appetites. Now the imagination is linked directly to the feelings. Consequently, when an impression is received into the imagination, it does two things: it gives the reason something to think about, and it stirs the feelings directly, without any intervention of reason. Reason learns, in fact, not only that there is a visitor without, but also that one of her dogs is already barking at him or fawning on him. Evidently it is natural that the feeling is stirred independently of reason's control; since the same impression which acquaints reason stirs the feeling. We know, further, by daily experience that if reason decides that this is not a proper time for barking or fawning, the offending feeling does not subside at a mere word from reason; and this for the same cause—that the stirring of feelings depends not on the direct command of reason, but on the presence of images in the imagination.

St. Thomas mentions other considerations which point to the same conclusion, among them the fact that reason has to depend on the lower powers for getting any knowledge at all, and therefore easily learns error.

But the point of his argument is that to consider man's nature from its lower side only, does not give the full truth. Man was never meant to live a merely natural life. If he had been, then it would be a good argument to say, "In man's nature reason has no effective way of controlling the lower powers; therefore God meant them to be uncontrolled." But

since man is meant for a supernatural life, the good argument is, "God has not by nature given reason an effective way of controlling the powers; therefore He meant to supply it supernaturally."

This raises no difficulty as to the Providence of God: to provide by way of love is higher than to provide by way of law. We are made for personal intercourse with God; and that personal intercourse is the means by which He gives us the self-control that is needed for our well-being. This is so even now in our fallen state. A believer in merely natural religion might say, "I will obey the law of God, but I will not be His friend; and I will control myself without His daily help." But the answer is, "If you will not be His friend, you thereby disobey His law, since He wills you to be His friend. And you depend on His friendship for the self-control which you need even for your natural well-being."

There is a thought which meets us constantly in St. Augustine and St. Thomas, but which seems to have dropped out of our ordinary teaching. It is the thought of the parallel between sin and the penalty of original sin, of which we have been speaking. The "guilt" of original sin (as of all sin) is that a reasonable soul is not in loving subjection to God. The penalty spoken of is that the man's inferior powers are not under the control of his reason. The parity between these two is the point which these saints constantly dwell on. Man in throwing away the authority of God over his will, throws away that which gave his will authority over his members. He has chosen rebellion, and rebellion comes on him. When we look deeper, this likeness helps to remove the feeling of improbability which sometimes comes from thinking over rebellion against God—that a creature drawing all his powers moment by moment from God, should yet be able to use those powers against God. It is only a feeling that makes this seem improbable, and the feeling goes when we watch the same thing going on in our own petty kingdom. Who is it that rebels against the soul? An appetite or an imagination which owes its very being to the soul: it will die when the soul departs; it draws its present vitality moment by moment from the soul, and yet it can use that vitality to defy and to enslave the soul's will.

We may trace the parallel further, thinking of what has been lost. Though man's reasonable soul made it natural that he should know something of God, and obey His law, yet he was given something much higher than that: not to be a mere subject obeying the law, but to have personal intercourse with God as His child, receiving love and giving loving service. This supernatural gift of childhood made the soul's subjection to God easy and joyous, because loving. It was accompanied by the supernatural gift of control over the soul's powers; which made their subjection to the soul also easy and joyous. And both supernatural gifts were lost together.

J. B. McLAUGHLIN, O.S.B.

Carlisle, England.

THE CONTRACTING OF DEBTS BY RELIGIOUS.

RELIGIOUS ORDERS, Congregations, or Communities, approved by the Church, are ecclesiastical bodies. Consequently in common with all other ecclesiastical societies or corporations they may legitimately possess temporal goods, which are necessary for their own support and for the successful outcome of their labors in religion. The property of religious does not belong to individuals, not even to superiors, but to the order, congregation, or institute as a whole. Religious superiors retain merely the administration of such property, which must be used according to the general and particular needs of the community, within the canonical regulations governing such matters. The administration, and even the ownership of such property, is subject to the jurisdiction, supreme as it is, of the Pope, who is free consequently to make special dispositions for safeguarding it. That such legislation is necessary, no one will deny.

Religious communities—and this possibly is especially true of women—led on by zeal for God's cause and the hope of extending their beneficent ministrations, have at times transgressed the bounds of worldly prudence in financial matters. Not always awake to the wiles of tricksters, they have been not infrequently imposed upon, and induced to enter into business schemes and make investments that were soon doomed to failure. Many lamentable examples of this nature occurred in

the United States a few years since. Such woeful incompetency on the part of some religious in managing their temporal affairs called forth an Instruction, *Inter ea*, anent this matter, from the Holy See, through the medium of the Sacred Congregation of Religious, on 30 July, 1909. For those religious especially who are not familiar with Latin, in which language the original decree appears, we submit the following English translation of the same, together with a few brief comments concerning it.

SACRED CONGREGATION OF RELIGIOUS

INSTRUCTION CONCERNING THE DEBTS AND FINANCIAL OBLIGATIONS WHICH RELIGIOUS COMMUNITIES MAY DESIRE TO CONTRACT.

Among the things which do most harm to Religious Communities, disturbing their tranquillity and imperilling their good name, the readiness with which they contract debts holds a chief place. For it often happens that debts are imprudently and excessively assumed in building and enlarging houses, in providing for too great a number of novices, in educating the young or caring for the distressed. While all these works are praiseworthy in themselves, or at least by reason of the end in view, nevertheless, since they do not always harmonize with Christian prudence and good management, and consequently are at variance with the letter and spirit of ecclesiastical regulations, they can neither be acceptable to God, nor of lasting benefit to those whose advantage is sought.

Because, moreover, these abuses of running into debt without the safeguards dictated by prudence, and often without the permission either of the Superior General or of the Holy See are constantly on the increase; because, too, of the special and really exceptional circumstances in which public and private financial matters are at present involved; lest any religious houses, owing to their own imprudent methods suffer loss in the future in contracting debts, Our Most Holy Father Pope Pius X, the opinion of their Eminences, the Cardinals of this Sacred Congregation of Religious, having been expressed in a general meeting held in the Vatican, 30 July, 1909, after matured deliberation has been pleased to decide, decree, and prescribe the following regulations, the strict observance of which is incumbent on all orders, congregations, or institutes of either sex, whether of solemn or simple vows, and on all monasteries, colleges, and religious houses, whether exempt or not from episcopal jurisdiction:

I. Superiors, *whether general, provincial or local*, shall not contract any *notable debt* or assume any *notable financial obligation*, directly or indirectly, by formal act or agreement or merely by buy-

ing on trust or credit, with or without giving *security* (mortgage, note, etc.), with or without the obligation of paying *interest*, by public or private *document, verbally* or *otherwise* ("directe vel indirecte, formaliter vel fiducialiter, hypothecarie vel simpliciter, cum onere vel absque onere redituum seu fructuum, per publicum vel privatum instrumentum, oretenus vel aliter"):

(1) Without the previous consent of the *General* Council or Chapter, when the matter at issue pertains to the whole Congregation or to a house or houses directly subject to the jurisdiction of the general government ("curia generalis").

(2) Or without the previous consent of the *Provincial* Council or Councilors—and the express permission of the Superior General—after the *General* Council has passed favorably on the matter, when there is question of contracting debts or of assuming financial obligations by a *Provincial* or District Superior.

(3) Or without the previous consent of the *Local* Council of a monastery or house, by whatever name it may be designated, when said house is subject to any Provincial or District Superior, as well the express consent of the Superior General and of the General Council. Moreover, if the Order is divided into various congregations or communities, each with its own general or quasi-general superior or ruler, the permission of said superior general or ruler together with that of his or general council is likewise required.

(4) Or without the previous consent of the Local Council in the case of monasteries or houses which are not subject to any Superior General; while the permission of the *Ordinary* of the diocese or quasi-diocese *in writing* is necessary when such monasteries or houses are not truly exempt from the jurisdiction of the Ordinary.

II. In contracting debts or assuming financial liabilities a *notable amount* is one ranging from 500 to 1000 francs ($100 to $200) in the case of *individual monasteries or houses;* from 1000 to 5000 francs ($200 to $1000), for provinces or quasi-provinces; from 5000 francs ($1000) upwards where the matter belongs to a general order or congregation. If a house, province, or general order or congregation wish to take upon itself debts or pecuniary responsibilities in excess of 10,000 francs ($2000), the permission of the Holy See, in addition to the consent of the respective Council, as above, is likewise necessary.

III. It is not allowed to exceed the respective sums, set down in the foregoing number, by distinct or separate debts or obligations, no matter how the liabilities may have been or may be assumed; but the debts and obligations, individually and collectively, no matter how they arise, always coalesce. Therefore any permission granted to assume new debts or responsibilities shall be *without force or*

value, if previously existing debts or liabilities have not been cancelled.

IV. So, too, *Apostolic indults* or authorizations to contract debts or liabilities in excess of 10,000 francs ($2000) shall be null, if the house, province, or general congregation, making the petition, fail to mention other debts or obligations, for which it is still responsible.

V. Congregations and institutes of simple vows, and other religious communities, that have no general, provincial or local *Councils*, shall *within three months* organize such Councils for the purpose of providing for the proper administration of financial matters. Monasteries and houses that are independent ("sui juris"), and which have no Council elected by the local *Chapter*, shall likewise *within three months* constitute such Council. The Councilors are to remain in office *three years;* they shall be *four* in number in monasteries or houses where there are *twelve* or more *electors*, and at least *two* in smaller communities.

VI. The voting to which reference is made in Number I must take place each time occasion arises: the votes shall be *secret*, and *not merely consultative* (a mere expression of opinion), but *effective* (the *consent*, or *majority* vote, of the Councilors, expressed not privately, but in a meeting, is demanded). Permissions, granted as a result of these votes, are to be given in *writing*, never orally. The *acts* or minutes of the Council shall be signed both by the *Superior* and by *each* of the *Councilors*.

VII. A *grave obligation* in conscience rests on superiors *not to conceal* from the Councilors either directly, or through the minister (treasurer, bursar) or otherwise, either wholly or partially, the existence of any property, income, money, bonds, donations, alms, or anything else of financial value, *even though these things be given as a personal offering* ("intuitu personae") to the Superior; nor shall they (Superiors) conceal the existence of debts or liabilities, however they may have been contracted, but everything shall be submitted *fully, exactly, candidly, and faithfully* ("plene, exacte, sincere, fideliter") to the inspection, examination, and approval of the Council. All documents likewise, relating to temporal possessions or their administration, shall be given to the Council for examination.

VIII. No *foundation* of a monastery or house, and no *extension* of a foundation or *change* therein, shall be made, when the necessary funds therefor are not at hand, and when consequently debts or financial obligations must be assumed, although the site or the building material (needed) be donated, or a part of the edifice be donated or gratuitously constructed: nor will a *promise* of even a *large sum* of money, to be contributed by *one or several benefactors*, suffice, because it often happens that such promises remain unfulfilled, to the serious detriment, material and moral, of religious.

IX. In order that moneys, revenues, or other income may be *legitimately placed* in safe, licit, and profitable investments, and that a wise selection may be made among the various investments available, the question, in each individual case, must be submitted to a *vote of the Council*, after said Council has been fully acquainted with the form, method, and other circumstances of the investment proposed. These same conditions as well as the general requirements of common law must be observed when any *change* in an existing investment is contemplated.

X. The regulations laid down in the Constitutions of the various religious orders in regard to the *three keys* of the safe, the inspection of the same, and the proper management of temporal possessions, where they are more rigid than those ordained in the different numbers of this Instruction, are still strictly in force in every particular, wherein they are not contrary to the present decree. And where the particular statutes of religious are silent in regard to the management of property, such provision must be made at once according to the method set forth in Chapter 6 of the *Normae*,[1] except in so far as those regulations have been modified in the present Instruction; and this applies not only to *nuns*, but to *men* as well, as is stated in a note on page 3 of the *Normae*.

XI. Lands, legacies and other possessions to which is attached an obligation of offering Masses, and the interest or revenue accruing therefrom, must not, even for a brief period, be burdened with debt or financial obligation of any sort; and money accepted for the application of manual or other Masses may not, under any pretext or for any reason whatever, be expended entirely or in part before the Masses have been offered, but said money must be kept intact. In this matter *special vigilance* is incumbent on both Superiors and Councilors.

XII. All that has been enacted by the Holy See in regard to the *dowry* of nuns or sisters must be studiously observed. Hence under no pretext and under no plea of advantage to be derived therefrom shall it be lawful to dispose of such dowries during the lifetime of the nuns or sisters to whom they belong: and when for most weighty reasons it may be deemed exceedingly advantageous to dispose of *one dowry only*, the permission of the *Apostolic See* is absolutely required.

XIII. *Donations* (by religious), even as alms or in charity, are prohibited, except on the conditions laid down by the *Holy See*, and

[1] The *Normae* or Rules, approved by the Sacred Congregation of Bishops and Regulars, 28 June, 1901, is a code of 325 articles or numbers, which the Sacred Congregation of Religious usually observes in approving new Congregations of simple vows.

within the limits specified in the *Constitutions* of the order or lawfully determined by the *Chapter*, or , where the Chapter is silent on the matter, by the *Superiors General* in union with their respective *Councils*.

XIV. Everything prescribed in the present Instruction applies not only to Orders, Congregations, or Institutes of men, but to those of *nuns and sisters* as well. All who *offend* against these regulations shall be punished severely, and when said offence consists in not obtaining the *permission* of the Holy See, when such permission is required either by general law or by virtue of the present Instruction, they become *ipso facto* subject to the penalties, contained in the canons, against those who are guilty of alienating ecclesiastical goods.

All things, even those worthy of special mention, to the contrary notwithstanding.

Fr. I. C. CARDINAL VIVES, Prefect.
D. L. JANSSENS, O.S.B., Secretary.

COMMENTS.

The above Instruction is of universal application. It is clear. The mind of the Holy See in regard to the contracting of debts by religious is evident. While the words, Order, Congregation, and Institute have each their own specific meaning, in the present decree these and similar terms are employed synonymously. All religious communities, in the broadest acceptation of the phrase, of men or women, of solemn or simple vows, whether approved by the Holy See or merely diocesan, are strictly forbidden to contract debts or pecuniary liabilities in excess of the moderate amounts specified in Number II of the Instruction *Inter ea*. Beyond these sums religious are forbidden to contract debts directly for themselves or as sureties for others, to accept loans, property or donations that are not entirely free from encumbrances, to give mortgages, notes, or other securities, or simple promises, to hold property *in trust* (for others), to endorse notes or checks. All these things are prohibited, even though no obligation is assumed of paying interest or making any return or recompense whatsoever. The assumption by religious of financial responsibilities of any kind, under any conditions whatsoever, by agreement, pact, or contract, formal or otherwise, in writing or verbally, in excess of the sums allowed in Number II of the legislation under consideration, is absolutely prohibited under pain of *mortal*

sin, and even, in some cases, under penalty of severe canonical censure. In fact, the severest of all censures—excommunication—is incurred *ipso facto*, or without judicial sentence, by those who fail to obtain *the required papal permission* in this matter. An ordinary confessor, however, may remove this excommunication. Absolution is *not reserved* to Pope, Bishop, or other Superior (*Const. Apostol. Sedis*, Tit. 4, n. 3).

No new foundation, no extension of work, no cause, however just in itself or beneficial to religion or helpful to the needy and distressed, will justify the transgression of this law. Even within the moderate limits of liabilities which are permitted in the new legislation, religious superiors must obtain the consent of their respective councils, as directed in the Instruction. If sufficient excuse be found for entering into financial obligations in excess of the amounts determined by the present constitution, the additional formality of obtaining the permission of the Holy See must be observed.

A grave obligation in conscience is incumbent on religious superiors to set before their councilors, local, provincial or general, the true financial condition of their order, congregation, or separate houses, as may be required. A petition addressed to the Holy See for permission to borrow money or assume similar obligations should set forth accurately the financial standing, assets as well as liabilities, of the community. Any notable concealment in such petition, *intentional or otherwise*, in the liabilities actually resting on the community would nullify the papal rescript or grant.

It is apparent that some religious communities might be seriously hampered by the restrictions of which we have been speaking, since several small debts might in the aggregate exceed the sum specified in Number II of our Instruction. Notwithstanding this, however, the *total liability* of the community must remain within the limits prescribed. At times religious could scarcely arrange for the delivery of their annual supply of coal, without having the money on hand to meet the payment. The law is of universal application, while the standard of valuation differs greatly in different countries. The impeding of the work of religious in consequence of these regulations prompted the Archbishops of the United States to ask the Holy See, through His Excellency the Apostolic Delegate at

Washington, for more ample powers in these matters, somewhat akin to those that the American Hierarchy has enjoyed for years in regard to the alienation of ecclesiastical property. A favorable response was forthcoming. By virtue of special faculties received from His Holiness, the Sacred Congregation of Religious allowed the Apostolic Delegate to follow his own judgment and conscience in this matter, limiting the concession however to $10,000 and to a term of ten years. A renewal of the grant may be justly expected at the expiration of this period. The letter of His Excellency, in which he concedes these special powers to the Bishops of the United States, is appended in full.

APOSTOLIC DELEGATION, U. S. A.

CIRCULAR LETTER SENT BY HIS EXCELLENCY THE APOSTOLIC DELEGATE TO THE ARCHBISHOPS OF THE UNITED STATES.

In accordance with the resolution passed at the last meeting of the Archbishops of the United States, I did not fail to ask of the Holy See an increase of the amount mentioned in the Decree of 15 September, 1909,[2] Paragraph II, as the greatest sum which religious communities could borrow without having the "Beneplacitum Apostolicum".

In answer to my petition, the S. C. de Religiosis has sent the following rescript:

> Vigore specialium facultatum a SSmo Nostro concessarum, S. Congregatio, negotiis Religiosorum Sodalium praeposita, attentis expositis, preces remisit prudenti arbitrio et conscientiae Revmi Delegati Apostolici, ita tamen, ut summa non excedat 50,000 libellas, et ad decennium.
>
> Datum Romae, 1 Septembris, 1910.
>
> (*Place of signature.*)

I, therefore, in virtue of said rescript, hereby authorize, for a period of ten years, the Ordinaries of the dioceses of the United States, *onerata tamen eorum conscientia*, to permit the religious communities of their respective dioceses to contract debts up to the sum of 50,000 francs ($10,000.00) without having recourse to the Holy See.

It is, however, to be remembered that all other provisions of the above-mentioned Decree of 15 September, 1909 (*Acta Apostolicae Sedis*, Vol. 1, No. 17), remain in full force.

[2] This is the date that the Instruction was officially published in the *Acta Apostolicae Sedis.*

I beg Your Eminence to communicate the contents of the present letter to your suffragans.

With sentiments of profound esteem, I remain,

Sincerely yours in Christ,

D. FALCONIO,
Apostolic Delegate.

11 October, 1910.

It will be noted that Monsignor Falconio grants the special powers in question to the *Ordinaries of Dioceses*, which term includes bishops, vicars general, and administrators of vacant sees. These diocesan authorities in the United States may, if prudence so dictate, permit any religious community dwelling within their territory, of men or women, whether of solemn or simple vows, strictly diocesan or otherwise, to assume financial obligations which in the aggregate do not exceed $10,000. They will see that the consent of the *Council* is obtained, as prescribed by the Instruction *Inter ea*, as the only formality dispensed with is *recourse to Rome*. Are Ordinaries, then, obliged in this matter to consult their *Diocesan Board of Consultors*, as they are *in alienating ecclesiastical property*, the value of which exceeds $5000 (*Third Plenary Council of Baltimore*, n. 20)? The Apostolic Delegate's letter is silent on this point. In a letter to Archbishop Katzer of Milwaukee, dated 15 January, 1903, in answer to certain queries proposed, Cardinal Gotti, Prefect of the Congregation of the Propaganda, declared: (1) that institutes of *simple* vows, whether of men or women, whether approved by Rome or merely diocesan, require the permission of the Holy See to alienate their goods; (2) that Bishops in the United States, by reason of the privilege granted them in regard to the alienation of ecclesiastical property, may *within the limits of their indult* permit such institutes to alienate their goods. The indult referred to limits a bishop's powers: when the value of the property in question exceeds $5000 the opinion of the Diocesan Consultors must be asked. Does the new indult, communicated to our Bishops by the Apostolic Delegate, nullify the above declaration of Cardinal Gotti? Rome alone can give an authoritative answer. Meanwhile Bishops who are unwilling to accept an affirmative answer to this question, may with little inconvenience continue to submit these matters to their Diocesan Consultors.

A. B. MEEHAN.

St. Bernard's Seminary, Rochester, N. Y.

Analecta

ACTA BENEDICTI PP. XV.

I.

Motu Proprio: Quaenam Indulgentiarum Concessiones S. Congregationi S. Officii sint exhibendae.

BENEDICTUS PP. XV.

Quandoquidem in iis exsequendis quae decessor Noster sanctae memoriae Pius X Motu Proprio *Cum per apostolicas* die VII aprilis MCMX praescripsit de concessionibus Indulgentiarum a S. C. S. Officii recognoscendis, plures gravesque iam dubitationes extiterunt, Nos ut eas omnes praecidamus in posterum, Motu Proprio pariter et certa scientia, secundum decreta a Nostris decessoribus, Benedicto XIV die XXVIII ianuarii MDCCLVI, Pio IX die XIV aprilis MDCCCLVI edita et ab ipso Pio X in Constitutione *Sapienti consilio* confirmata, decernimus et declaramus, illarum tantummodo sub poena nullitatis Supremae Congregationi exhibenda esse documenta Indulgentiarum, quae universi catholici orbis christifidelibus concessae sint. Itaque nec Indulgentias *particulares,* quantumvis late pateant, nec facultates benedicendi pia obiecta eisque Indulgentias et privilegia adnectendi, quibusvis sacerdotibus tributas, iam nunc necesse erit Congregationis eiusdem recognitioni subiicere.

Haec autem statuimus, sancimus, contrariis quibuslibet, etiam speciali mentione dignis, non obstantibus.

Datum Romae apud S. Petrum, die XVI septembris MCMXV, Pontificatus Nostri anno secundo.

BENEDICTUS PP. XV.

II.

EPISTOLA AD DILECTOS FILIOS PRAESIDEM AC SODALES COETUS SOLLEMNIBUS IN CANADA APPARANDIS TERTIO EXEUNTE SAECULO AB ACCEPTA CATHOLICA FIDE.

Dilecti Filii, salutem et apostolicam benedictionem.—Non solum popularium vestrorum vestramque, in primis, honestare pietatem, sed auspicia etiam afferre rerum secunda visa Nobis sunt, quae nuntiatis, sollemnia ob elapsum tertium saeculum, ex quo primum canadenses in admirabile lumen Christi divino fuerunt munere beneficioque vocati. Hoc enim vobis, qui in iisdem apparandis elaboratis, propositum esse scribitis, peragendae celebritatis eam praescribere rationem, ut divinae veritatis et gratiae, cuius catholica religione compotes facti estis, ita sentiatis omnes et excellentiam et utilitatem, ut ad immortales agendas Deo gratias communia incitentur studia. Dignum plane fide ac sapientia vestra consilium, commendationem Nostram ea etiam de causa mereri arbitramur, quod grati in Deum animi officia, ab officiis haud voluit esse seiuncta gratae significationis in Religiosos viros Franciscales, quorum apostolica caritate maioribus vestris ac vobis tanta sunt parta bona. Quoniamque memoris gratique animi hoc munus, has esse intelligimus non ultimas partes, accepta beneficia non recolere tantum ac profiteri palam, sed etiam sancte fovere ac tueri, non dubitamus quin fructus, quos eorumdem evangelicorum operariorum eduxit labor, non religiose tantum conservandos curetis, sed adamanda impensius in dies catholica disciplina, in primisque iungendis arctioribus cum Apostolica Sede studii obsequiique nexibus, in ampliorem omnes connitamini laetioremque adducere ubertatem.

Quod ut e sententia eveniat, caelestium auspicem donorum Nostraeque testem benevolentiae apostolicam benedictionem

vobis, dilecti Filii, et catholicis canadensibus universis peramanter in Domino impertimus.

Datum Romae apud S. Petrum, die XII septembris MCMXV, Pontificatus Nostri anno secundo.

BENEDICTUS PP. XV.

SUPREMA SACRA CONGREGATIO S. OFFICII

(Sectio de Indulgentiis.)

DECRETUM: INVOCATIO AD B. V. A SSMO ROSARIO INDULGENTIA C DIERUM DITATUR.

Die 1 octobris 1915.

Ssmus D. N. D. Benedictus div. prov. Pp. XV, universis ex utroque sexu christifidelibus, quoties piam invocationem *Regina Sacratissimi Rosarii, ora pro nobis,* corde saltem contrito ac devote recitaverint, Indulgentiam *centum dierum,* defunctis quoque adplicabilem, benigne concessit. Praesenti in perpetuum valituro, absque ulla brevis expeditione. Contrariis quibuscumque non obstantibus.

R. CARD. MERRY DEL VAL, *Secretarius.*

L. * S.

ALOISIUS GIAMBENE, *Substitutus pro Indulgentiis.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

26 August: Mgr. Francis C. Kelley, of the Archdiocese of Chicago, made Protonotary Apostolic *ad instar participantium.*

1 September: Mgr. Francis O'Neill, of the Diocese of Newark, made Domestic Prelate of the Pope.

15 September: Mr. Daniel McCabe, of the Diocese of Salford, England, made Knight of the Order of St. Sylvester, P. M.

23 September: Mgr. Gerald P. Coghlan, Rector of the Church of Our Lady of Mercy, Philadelphia, made Domestic Prelate.

23 September: Mgr. Francis P. McGovern, V.F., Rector of St. Patrick's Church, Pottsville, Pa., made Domestic Prelate.

23 September: Mgr. Eugene M. Murphy, Rector of the Church of St. John the Baptist (Manayunk), Philadelphia, made Domestic Prelate.

23 September: Mgr. Michael J. Crane, Rector of the Church of St. Francis de Sales, Philadelphia, made Domestic Prelate.

23 September: Mgr. Hugh T. Henry, Litt.D., Rector of the Catholic High School for Boys, Philadelphia, made Domestic Prelate.

23 September: Mgr. Henry T. Drumgoole, D.D., Rector of the Theological Seminary, Overbrook, Philadelphia, made Domestic Prelate.

(*Belated Entries.*)

27 March: Mgr. Edward Wattmann, of the Diocese of Cleveland, made Honorary Chamberlain of the Pope.

5 June: Mgr. Alfonse Frattari, of the Diocese of La Plata, made Honorary Chamberlain of the Pope.

28 July: Messrs. Hugh Lumsden and John Charles Ogilvie Forbes, of the Diocese of Aberdeen, made Private Chamberlains of Cape and Sword.

28 July: Mr. John Craigen, of the Diocese of Aberdeen, made Honorary Private Chamberlain of Cape and Sword.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

POPE BENEDICT XV: 1. Motu Proprio defines which grants of indulgences have to be submitted, under penalty of being otherwise void, to the S. Congregation of the Council—only those, namely, which are made to the faithful throughout the world. 2. Letter from the Sovereign Pontiff to the President and members of the congress called for the purpose of celebrating the third centenary of the planting of the Catholic faith in Canada.

S. CONGREGATION OF THE HOLY OFFICE publishes the decree which gives an indulgence of three hundred days for the recitation of the invocation "Queen of the Most Holy Rosary, pray for us".

ROMAN CURIA announces officially the recent pontifical appointments.

IS SUICIDE EVER JUSTIFIABLE?

To the Editor, THE ECCLESIASTICAL REVIEW.

It has been recently maintained that a woman may take her own life to escape dishonor, or, at any rate, that we have no right to forbid her doing so ("W. H. K." in the London *Tablet,* 11 and 25 September, 1915). St. Thomas's arguments to the contrary are found lacking in "logical force and cogency", and rather contemptuously spoken of as "borrowed from an old pagan". I propose in this paper to consider the justness especially of the former assertion. As for the latter, it is well known that St. Thomas was, in philosophy, a follower of Aristotle. But if he borrowed the arguments of the Stagirite, which he did freely, it was only when he had first carefully weighed them in the balance of his own fine judgment, and found them not wanting.

The Angelic Doctor deals with this question in the Summa, 2a. 2ae., q. 64, a. 5. He declares that suicide is altogether unlawful, for three reasons. First, because it is against the law of nature which dictates the conservation of one's life,

and against the love which one owes oneself. Secondly, because man is by nature a member of society, and by taking his own life inflicts an injury on society. Thirdly, because life is a divine gift, and so subject to God who has power of life and death. He who takes his own life, therefore, sins against God, usurping His prerogative.[1]

The Saint next answers objections, which he is in the habit of putting to himself. In the answer to the third objection, the question we are concerned with is considered. It will be well to give in full both the objection and the answer to it:

Obj. It is lawful for one, of one's own free will, to incur a lesser evil in order to avoid a greater. So, one may cut off a diseased limb to save one's life. Now, it happens that by taking one's own life, one may escape a greater evil, such as extreme misery, or the disgrace of sin. Therefore it is lawful to take one's own life.

Ans. Man is master of himself by free will. Therefore man is free in regard to the things of this life which are ruled by his free will. But the passage from this life to a better is not in man's free will; it is in the hands of God. And so a man may not take his own life in order to attain to a better. Nor may he do so to escape any of the evils of this life; for the greatest and far the most terrible evil of this life is death, as Aristotle points out in the Third Book of the Ethics. Hence, to take one's life in order to escape present misery is to elect a greater evil in order to avoid a less. In like manner, it is not lawful for a man to put an end to his life on account of some past sin, because he thus does himself supreme injury in that he deprives himself of the needful time for repentance. Besides, the wrongdoer may not be put to death save by sentence of the court. So, too, it is not lawful for a woman to take her own life in order to escape being ravished, because she ought not to commit against herself the greatest crime, which is suicide, to avoid a less crime on the part of another. There is no sin on the woman's own part in being forced, if she does not consent: the body is not defiled but by consent of the will, as St. Lucy said. On the other hand, it is certain that fornication or adultery is a less crime than homicide, and much less than suicide, which is the gravest of all (*gravissimum*), in that it injures oneself to whom one owes the greatest love. It is also fraught with danger to one's soul, because no time remains to be rid of the sin by repentance. Neither is it lawful to take one's

[1] Cicero puts this argument in a nutshell: "Vetat enim dominans ille in nobis Deus injussu hinc nos suo demigrare—God our Master forbids us to go hence without His orders"—Tusc. Quaest., lib. I.

life for fear of consenting to sin, because evil is not to be done that good may come of it, nor to avoid evil, especially when the evil is less and it is uncertain whether it will happen. It is not to be taken for granted that one will consent; for God is able to save one from sin no matter how great the temptation.

To my mind this reasoning is of such singular cogency as to settle the question. It is never lawful for a woman to commit suicide in order to escape outrage. Of course, the virtue of chastity in itself ought to be preferred to life, and one ought freely to lay down one's life, if need were, in defence of it. But here is no question of the virtue of chastity; for "there is no sin on the woman's own part in being forced, if she does not consent". It is on this that the stress is to be laid. Chastity, as St. Augustine points out in discussing this question, is a virtue. As a virtue, it belongs to the soul. A woman is not robbed of it when her body is ravished against her will. What is more, even her "body is not defiled but by consent of the will". "If you force me," said St. Lucy to the tyrant, "chastity will be doubled to me for a crown." Therefore, to commit suicide in order to escape outrage is not to prefer death to dishonor, for dishonor there is none in outrage which is against one's will. Or, if dishonor there be, it is only in the eyes of the world; in the eyes of God, it is a title to higher honor still. A woman may well prefer death to dishonor when there is question of death inflicted by others. But when there is question of self-inflicted death, she may not, because evil is not to be done that good may come of it, or to avoid evil.

It is not true as alleged by the writer in *The Tablet,* that the argument of St. Thomas is based on the principle: "Constat minus esse peccatum fornicationem vel adulterium, quam homicidium, et praecipue suiispsius—It is manifest that fornication or adultery is a less grievous sin than homicide, and especially than suicide." It is based, rather, on the principle laid down by the saint immediately before that, as cited above: "There is no sin on the woman's part in being forced;" nay, there is not even dishonor. The principle introduced by "Constat" does not serve to meet the objection which the Saint is directly answering; viz., that one may incur a lesser evil in order to avoid a greater, and that sometimes the taking of one's own life appears to be the lesser evil. The Saint

points out that death is the greatest of physical evils, and that self-inflicted death is a greater moral evil than fornication or adultery. If, then, one may not do evil that good may come of it, nor to avoid evil, much less may one do a greater evil to avoid a less evil. Still less may one do a greater evil to avoid a less on the part of another. The argument is *a fortiori,* and it is unanswerable. One may clinch it by pointing out that the woman in our case really does not, by taking her own life, prevent the sin of the brute who is attempting to assault her, but only the overt act. For *he who seeth a woman to lust after her hath already committed adultery with her in his heart.*

The authority of St. Jerome is invoked to justify suicide in the case we are discussing. In his commentary on the Book of Jonas, St. Jerome declares that suicide is never lawful "except it be when chastity is put in jeopardy". Here plainly there is question, not of bodily integrity, but of the virtue of chastity. Now St. Thomas shows that the virtue itself is not jeopardized, for that there is no sin in being forced without one's consent. And even if there be fear of consenting, the remedy lies not in committing the greater sin of self-murder, but in facing the danger with confidence in the divine protection, as did with such happy result St. Lucy. For the rest, while St. Jerome is the Doctor Maximus in Sacred Scripture, St. Thomas is the Doctor Maximus in Theology. And the convincing arguments that he puts forward in treating this question *ex professo,* must needs outweigh what is really no more than an *obiter dictum* on the part of St. Jerome.

✠ ALEXANDER MACDONALD,
Bishop of Victoria.

THE ORGAN AT COMMUNION.

Qu. Is it rubrical to play the organ softly and devotionally at the Communion of the Mass? We have a devout organist whose beautiful modulations on the instrument at Mass are to many of us suggestive of prayer, of adoration and thanksgiving. But I have heard that the playing of the organ at Mass in this way is contrary to the liturgical law.

Resp. There is no rubric forbidding the playing of the organ as described above. Misapprehension as to what are

the restrictions in this regard may possibly arise from a too general interpretation of the rubrics of the *Caeremoniale Episcoporum,* I, 28, 13, or of the rulings of the Sacred Congregation of Rites which forbid the accompaniment of the organ at Mass, *unless it be to sustain the chant, so that the organ shall cease playing when the chant ceases* ("ad associandum et sustinendum cantum, silente organo cum silet cantus" [1]). But this decree, as is expressly stated in the context, refers to Masses in which by a previous and general law all organ accompaniment is forbidden—such as Masses of Requiem and those on ferials of Advent and Lent. With regard to these Masses the S. Congregation relaxed the general law (which requires plainsong or polyphony without organ accompaniment) wherever necessity, such as a lack of sufficient chorus, etc., seems to demand that the singing should be sustained by the organ. In these cases the organ might accompany the chant in order to help the voice, but beyond that it is not permissible.

For other Masses the playing of the organ is not prohibited so long as it is in keeping with the spirit of devotion. The Church prefers indeed silence to anything that does not foster the spirit of devotion. Moreover, whilst there are differences of feeling and opinion as to what is uplifting and devotional, not a few devout souls find that silence is a greater help to devotion than melody or harmony is. But that the Church is not opposed to any organ accompaniment which is reverential and free from sensational or sentimental associations, excepting that she reserves a note of restriction for seasons of sorrow and penance, is sufficiently clear from her enactments as indicated by the Constitution of Benedict XIV, *Annus qui hunc,* or by the Motu Propio of Pius X (22 November, 1903). "Organi sonus cantum socians, vel eidem praeludens, interludens . . . non modo juxta naturam hujus instrumenti propriam perducatur, sed omnium qualitatum quibus musica vere sacra pollet particeps esto." It is likewise plain by implication from the numerous decrees of the S. Congregation which allow, for example, the organ to be played at the Mass for the First Communion of children, even where it is otherwise

[1] S. R. C., 11 May, 1911, ad 2.

forbidden, as in Lent. The admission by liturgists, too, of a soft and devotional modulation of the organ during the moments of adoration at the Elevation in Mass [2] would apply to the Communion as well. "Why should a postlude on the *Miserere* or *Dona nobis pacem* from the Agnus Dei," asks Dom Johner, O.S.B., in his *New School of Gregorian Chant*, "be less desirable during the Communion of the priest, than a prelude to the Postcommunion, since in view of what is going on at the altar, motives from the Agnus Dei are generally more appropriate?" [3] All these are indications of a practice which sanctions the use of the organ in the above circumstances.

THE CATHOLIC CENSUS AGAIN.

To the Editor, THE ECCLESIASTICAL REVIEW.

It was pointed out in an article on this topic [1] that the population total as given for the Catholics of the United States is open to many objections on account of its being obtained by methods not in keeping with the rules of sound statistics. The article has called forth comment from so competent an authority as the Chancellor of Indianapolis Diocese, showing the ordinary methods according to which rectors proceed when they account for the number of their flocks. If the form sent from the chanceries to the individual rectors is that of which a sample is given in the September number, 1915, page 332, I am not surprised that the returns should fail to be accurate. The Rev. Dr. Gavisk plainly points out the futility of any attempt to ascertain trustworthy statistics if we make the family the basis of our calculation.

The first thing the statistician must insist upon is a method by which he obtains a count of the individual souls in each parish. What that method is to be must be determined by the pastor of the parish. If he counts those only who actually contribute to the support of the church he excludes those who may be too poor as well as those who are neglectful of this duty. Yet "to the poor the Gospel is preached," says our

[2] *Repertorium Rituum*, Hartmann, chap. 147, n. 1.

[3] Preludes, Interludes, and Postludes, XVII, n. 259.

[1] See ECCLES. REVIEW, July, 1915, pp. 1-14.

Lord, and there is no warrant for excluding Catholics who would gladly help the Church, if they could. Here in Europe we have large numbers of such Catholics, who are accustomed to make use of the ministrations of the Church without contributing to it. They say, and say rightly, that the Church is founded by our Lord to take care of their souls and is accordingly bound to fulfil its duties even if they are poor and destitute. Moreover, millions of Europeans who have been raised and have lived in countries where the Church is endowed through the munificence of their ancestors, cross the Atlantic and settle in the States. Being often uneducated working people, they do not realize that you must build up the whole fabric of the Church without endowments or aid from the State or any other secular authority. They are undoubtedly wrong in thinking the Church sufficiently endowed everywhere to take care of itself; yet so long as they are poor they have the right to assume that the Church will recognize them as her children. There are also the poor to be counted whose needs are provided for by the generosity of the wealthier Catholics in the United States or by such agencies as the Church Extension Society, which is maintaining pastors of souls in places where Catholics are too few or too poor, or both, to support a missionary rector.

From all this it follows that it is an error to count as Catholics those only who contribute to the support of the Church. To assume that the "regular attendants" or "contributors" or "communicants" only are to be counted, would mean that a pastor has no duties toward the tepid, the negligent, or the perverted members of his flock. This may simplify his labors, but it is not apostle-like nor Catholic. The rules of pastoral theology do not admit this method. It is the "privilege" of certain Protestant churches to limit their exertions only to "respectable" people; but the Catholic priest is supposed to act on different principles.

Once this is admitted, there arises the further question of taking the exact census of each individual soul. It is beyond question that the house-to-house system advised by Dr. Gavisk is the best means of solving the problem. Still, since as many reliable data as possible should be obtained, the records of births, deaths, and marriages must also be kept.

These figures would include people who in life do not care very much about the Church, yet who are anxious that their children shall not remain heathens, and who would not wish to die without being reconciled to the Church. Nor is this all. The figure of births is a good test as to how the morality of a given congregation stands. It is a most painful fact, yet it must be confessed frankly, that the ugly vice of racial suicide is gradually increasing even within the fold. In European countries France was the first to yield to the temptation, and for a long time other countries were accustomed to make comparisons between their own fast-increasing populations and France's gradual decay. As the years went by, other countries followed in the footsteps of France. Recent statistics show that the birth-rate of London, Berlin, Vienna, Budapest, etc., is no better than that of Paris. True, the Catholic districts of Germany, for instance, are still untouched and by their high birth-rate counterbalance the defects of the rest of the country, so as to raise it to a point much higher than that of France. Withal, during the past forty-five years the decline is much more marked in Germany (from 41 per thousand to 29 per thousand) than in France (from 26 per thousand to 20 per thousand). No doubt something of this evil has crept also into American Catholic life and affects the statistics based upon the normal birth-rate.

Each rector has to send yearly the figures to the chancery. In this connexion it may perhaps be suggested that it is not sufficient for the chancellor simply to add up the figures as they are sent in. He is entitled to test them, and, as the case may be, correct them. For instance, if an over-modest rector gives the figures of his flock as very small, a statement not warranted by the baptism-figure, it would perhaps be useful for the chancellor to ask him to revise his statements in the interests of accuracy. The diocesan authority often controls a territory co-extensive with an entire State or at least with a notable part of it, and for this reason it can adopt in its reckonings methods somewhat different from those followed in the smaller ecclesiastical districts. If, for instance, the rectors are merely guessing their figures, which show decrease when there is excess of births over deaths, besides the increase from conversions and immigration, the chancellor will be quite safe in

basing his estimate on the total number of births, deaths, and conversions without paying further heed to the rector's obviously incorrect reports.

It may be well to point out here a statistical heresy which, if applied to a large number of dioceses, must greatly affect the statistics as set forth in the reports. In his article Dr. Gavisk introduces an instance (page 335) of statistical computation in the population of Cleveland Diocese based on the birth-rate of the State of Ohio, or on that of the four States composing the Province of Cincinnati. In both hypotheses he multiplies the birth-rate by the number of children's baptisms and assumes the result to be the Catholic population. Against this it must be remembered that the birth-rate is the figure showing how many births there are for every thousand people. It is obtained by the following mathematical process (the number of *children's* baptisms only being considered)—

x (= the birth-rate); 1,000 = the number of baptisms; total population; hence $x = \frac{\text{the number of baptisms} \times 1{,}000}{\text{total population.}}$

If on the other hand one wishes to reverse the process, it is evident that the total population $= \frac{\text{number of baptisms} \times 1{,}000}{\text{birth-rate.}}$

Applying this rule to Cleveland Diocese, the instance cited by Dr. Gavisk (birth-rate of Ohio, 21.8 per thousand; supposed Catholic birth-rate 23.98 or 24.0 per thousand).

(a) Ohio birth-rate

$$\frac{15{,}860 \times 1{,}000}{21.8} = \frac{15{,}860{,}000}{21.8} = \frac{158{,}600{,}000}{218} = 727{,}523$$

(b) supposed Catholic birth-rate

$$\frac{15{,}860 \times 1{,}000}{24.0} = \frac{15{,}860{,}000}{24} = \frac{1{,}982{,}500}{3} = 660{,}833$$

Of course both these results will seem so high to American Catholics as to be beyond probability. There is, however, no getting away from them, since the absolute number of children's baptisms stands unshaken, while on the other hand, the general birth-rate for the State is also deduced from the re-

sults of the State-made census. It is in this respect that the revisionary work of diocesan chancellors is needed. There are some current errors that would be set right if the investigation were pushed beyond a mere adding of results furnished by rectors. There are dioceses which in themselves, or at least taken together, are coëxtensive with a State. And if both the State and the Church authorities keep exact registers of the births, inferences can be drawn as to the relative strength of the Catholic Church in the area of the State in question. By looking more closely into the matter unexpected results may be discovered.

In order to corroborate what I have said, let us take the United States census of 1910 for the birth-rate and compare the data with those of the *Catholic Directory,* where the full reports are available.

If we look at the births, we find that among the newly-born the Catholic percentage is considerably higher than it is supposed to be among the general population. Sometimes the difference is not so great (Kentucky); at other times it is almost startling (Connecticut or Ohio). The reason may be found in what Dr. Gavisk suggests, viz., that there are Catholics who, though careless in the practice of their religion, yet are anxious to have their children baptized, and wish to receive the Last Sacraments. For the statistician therefore it would seem obligatory, in the light of these birth statistics, to place the Catholic figures several millions higher than they have been hitherto reckoned.

It may be urged that if the number of Catholics is really so large, it would seem that the Catholic birth-rate is yet too low. To this the answer is, (1) that the United States, being in point of religion a mixed community, will invariably show a certain loss to the Church by reason of mixed marriages, a fact which is apt to reduce the birth-rate of Catholic children. In States where Catholics are scattered and few this loss will be heavy. (2) Millions of Catholic immigrants actually living in the United States leave their families in Europe. The thousands of workingmen in the manufacturing districts of America do not count in computing the probable increase of the Catholic population by births based on pure statistics. In a parish with one thousand American-born and one thousand

State.	*Total Population.*	*Estimated Catholic Population.*	*Estimated Catholic Percentage.*	*Total Births.*	*Catholic Dioceses.*	*Total Catholic Births.*	*Ratio of Catholic Births to Total Births.*	*Corrected Catholic Percentage of State.*
Connecticut . . .	1,114,756	370,000	33.2	27,291	Hartford	17,045	62.0 per thousand	55.8 per thousand
Indiana	2,700,876	218,758	8.8	56,309	Fort Wayne (4,018) . Indianapolis (3,898)	7,916	14.7 per thousand	13.2 per thousand
Kentucky (1911) .	2,289,905	147,607	6.4	60,732	Covington (1,597) . Louisville (3,596) . .	5,190	8.5 per thousand	7.6 per thousand
Ohio	4,767,121	619,265	12.9	100,969	Cleveland (15,670) . . Cincinnati (6,800) . . Columbus (3,801) .	26,271	26.0 per thousand	23.4 per thousand
Vermont	355,956	75,953	21.3	7,351	Burlington	2,312	31.4 per thousand	28.2 per thousand

immigrants who leave their families in their old home, the birth of forty children would represent an unequal birth-rate compared to the population; still it would be high under the circumstances.

FORANEUS.

"CATHOLIC" OR "ROMAN CATHOLIC".

To the Editor, THE ECCLESIASTICAL REVIEW.

Your reply to inquirer in the October number on this subject is not quite *ad rem*. He asked about a name, and you told him about a formula, like the boy who answered the question what his name was by saying: "I am the second son of John Jacobs, the barber". The facts of the case are simple enough. The Theological Commission of the Vatican Council proposed that a certain dogmatic decree should begin in this way: "The holy Roman Catholic Church believes and teaches that, etc." When this came before the Council the Archbishop of *N.* proposed an amendment to the effect that other word or words be inserted with "Roman", and that the words be so transposed that no one could take them to connote the distinctive name of the Church. He pointed out that the name of the Church is one thing, and that a description of the Church is another thing, adding that he could admit the word "Roman" in a description of the Church, but not in the distinctive name of the Church. After a spirited debate his amendment was approved and passed, so that the decree, as it now stands, begins thus: "The holy Catholic, Apostolic, Roman Church believes, etc." The amendment has, in a general way, been effective for the intended purpose, in spite of the fact that you have done the very thing which the Vatican Council tried to prevent. The word "Catholic" is appellative as well as descriptive, while "Roman" is descriptive but not appellative, when applied to the Church. The combination, "Roman Catholic", is not correct, even "by way of exception".

N. MCNEIL,
Archbishop of Toronto, Canada.

The REVIEW is fully in accord with His Grace, except on one point. We agree with him that the term "Catholic" is

appellative—we used the word *denotative*—as well as descriptive, while the term "Roman" is descriptive, but not appellative. By way of exception, however, it is proper, we think, to use the combination "Roman Catholic" to designate the Catholic Church, namely, when the term "Catholic" is not sufficiently descriptive to avoid misunderstanding. Immigrants, for example, are wisely warned to beware of the clergyman who calls himself Catholic, and they are exercising commendable caution when they ask the question: "Are you a Roman Catholic?" Dom Chapman in his chapter on the "Catholicity of the Church" in the volume entitled *Ecclesia* says: "In the true sense, Catholics use the phrase 'Roman Catholic' occasionally, when there is sufficient reason, for in their mouth everyone recognizes the meaning it bears" (p. 91). This is our contention. Billot, *De Ecclesia Christi*, p. 253, writes: 'Nota quod additum 'Romana', *usu consecratum*, minime obstat evidentiae huius signi, (i. e. Catholicitatis)". It is hardly necessary to add that the occasional use of the phrase "Roman Catholic" does not imply agreement with the Branch Theory, just as the ordinary use of the word "Orthodox" to designate the Russian Church does not mean that one concedes the orthodoxy of that Church.

REQUIEM MASS FOR INTENTION PRO VIVO.

Qu. Would a priest fulfill the obligation of his stipend by saying a Requiem Mass for a "living intention"? I thank you in advance for an answer in the REVIEW.

Resp. The question as proposed is not quite clear. We take for granted, however, that our correspondent is not talking about the application of the Mass. We presume that he knows the strict obligation in justice of celebrating the Mass for the intention mentioned by the giver of the stipendium. This is elementary. If, however, the querist has reference to the rites, prayers, and vestments of the Mass—and we take that to be his meaning—the question is whether, when the giver of the stipend asks that the Mass be applied *pro vivo*, the celebrant may offer a *Requiem* Mass for that intention. On this point theologians distinguish between the application of the Mass, which is substantial in the quasi-contract between the donor

of the stipend and the celebrant, and the quality of the Mass, which is secondary in the quasi-contract. The application of the Mass is of strict obligation *sub gravi*; the quality of the Mass is of obligation only *sub levi,* and may therefore be changed if there is a good reason. Thus, Noldin says: "Obligationi applicandi *pro defunctis* satisfacit dicens Missam de Sancto, et pariter obligationi applicandi *pro vivis* satisfacit dicens Missam de Requiem; nullatenus autem convenit ut ita fiat, nisi iusta causa excuset" (*De Sacram.,* p. 218). Lehmkuhl takes the same view: "Circumstantia *qualitatis Missae* ex se levem obligationem tantum afferre videtur, nisi forte eum qui stipendium dedit, propter peculiarem causam graviter offensum ire provideatur" (*Theol. Moralis,* II, p. 158). In the decrees to which Lehmkuhl refers, the celebrant is advised to follow the wishes of the donor of the stipend, not only in regard to the substance, namely, the application of the Mass, but also in regard to the *quality* of the Mass.

BINATING WHEN THERE IS NO LACK OF PRIESTS.

Qu. I am attached to a church in which there are six Masses every Sunday. We are three priests, altogether; consequently each has to say two Masses. Now, in the same parish and convenient to our church is the diocesan seminary, conducted by religious priests. These priests say Mass privately in the seminary. My question is: Are we in conscience permitted to duplicate, when the seminary priests might be available? I must add that these priests do not care to leave the seminary regularly on Sundays and that the state of affairs is perfectly well known to the bishop.

AUSTRALIENSIS.

Resp. The well known privilege of celebrating three Masses on Christmas Day and the similar privilege granted by Pope Benedict XV for All Souls' Day do not require any "justifying cause", and may be used irrespectively of the presence or absence of other priests in the vicinity. The following cases of legitimate bination are recognized by common Church law: (1) when a priest who has already celebrated Mass finishes the Mass for a celebrant who is suddenly taken ill or otherwise is prevented from completing the Mass; (2) *necessitas viatici*: when a priest, having already celebrated, discovers that there are no consecrated particles, and the Holy Viaticum

must be administered; (3) when a priest has the administration of two parishes canonically erected, if there is no other priest available, he is obliged to celebrate two Masses on Sundays and holidays of obligation; (4) when he has the administration of one parish canonically erected, if the people cannot all be accommodated at the same time in the church edifice, and there is no other priest available, the pastor is obliged to celebrate two Masses. In both the third and the fourth case the ordinary of the diocese should be the judge as to the existence of the conditions justifying bination. This falls within the *jus ordinarium,* and no special faculties are required.

In other cases the faculty of celebrating two Masses on Sundays and holidays of obligation is a privilege which, in virtue of the faculties granted him by the Holy See, the ordinary of the diocese extends to some of the priests of his jurisdiction. In the various decrees bearing on this subject, the Holy See has always insisted on the existence of a serious reason (*gravis causa*), the usual reason of course being the need of a certain number of Masses to accommodate the faithful, and the lack of a sufficient number of priests to celebrate the necessary Masses. In considering this last point, the lack of a sufficient number of priests, theologians call attention to the difficulty mentioned by our correspondent from Australia. To put the case in its simplest terms: a priest who has charge of a mission, not a parish canonically erected, celebrates two Masses on Sunday, by virtue of the faculties given him by his bishop; he has no scruple about using the privilege while he is alone in the mission; if, however, another priest happens to be present, who would find it inconvenient to celebrate either of the parish Masses, may the pastor celebrate both these Masses as usual? The answer of theologians is that he may. When, however, the other priest is permanently present in the neighborhood, and is unwilling to celebrate one of the parish Masses, the priest in charge of the mission may continue to use his privilege, "unless the other priest be one whom the bishop may reasonably compel to celebrate in the mission church". In the case submitted by Australiensis, since "the state of affairs is perfectly well known to the bishop", it may be inferred that the bishop cannot "reasonably compel" the priests of the seminary to assist the clergy of the mission

church. Indeed, the bishop may be as much opposed to their leaving the seminary regularly on Sundays as they are unwilling, or perhaps, considering their duty in the seminary, unable to do so.

"AN ASPECT OF PROHIBITION."

To the Editor, THE ECCLESIASTICAL REVIEW:

In the REVIEW for October, Father Johnston has brought out clearly and cleverly one "Aspect of Prohibition". He concludes sententiously: "Priests who are giving aid to Prohibition, no matter how excellent their motives, may find some day that they have been playing with a boomerang."

From a theological viewpoint there is a good deal of truth in his treatment of the question, although one does hesitate to admit that Prohibition is almost synonymous with heresy. For Father Johnston goes to one extreme, while some Prohibitionists go too far in the opposite direction. It is possible that Catholic common sense might conciliate the two. For there is another aspect to the problem, an aspect equally worthy of consideration. Alcoholic drink and drinkers are losing favor steadily. Business houses, manufactories, railroads, are putting down more stringent rules all the time to prevent their employes from indulging in the consumption of alcohol, because it impairs their own and their firms' efficiency. Municipalities are hedging about drink emporiums with stricter regulations in the way of higher licenses, earlier closing and later opening hours, Sunday closing, etc. We still speak of blue laws and puritanical legislation in connexion with these measures, but it is at least remarkable that at the present day religion does not enter into all these rules and regulations. They are advocated and enforced by men of any and of no religion, merely from a commercial and economic standpoint.

In the face of this ever-growing sentiment against strong drink, the liquor interests are straining every nerve to resist all these regulations of their traffic, which are but a cutting down of privileges not essential to it. They countenance every violation of the law; they put up bonds for the law-breakers and furnish lawyers to defend them. They influence legislators, municipalities, and police forces to wink at the transgression of statutes and ordinances, although very often they have

it in their own power to prevent these violations or to call the violators to account. Illegal voting seems to be one of the means they resort to with the greatest readiness. If newspaper accounts are true, at the recent local-option election in Minneapolis there were ten thousand more votes cast than were ever registered in any previous election. In my own city the number of men's votes cast at the last local-option election exceeded by two thousand the highest number cast at any previous election. Everyone realizes that fraud has been perpetrated, and that wealthy liquor men are doing it through their henchmen.

Now, one need not be a heretic nor verging toward heresy to see that all these manifestations of high-handed law-breaking are having a most baneful effect; that they are simply playing havoc with all respect for law and with the law itself. A slight knowledge of human nature, aside from all theological bias, is enough to make us realize that many men have come to believe in Prohibition and to advocate it as the only way of obtaining some relief in a situation that is fast growing worse. Some are even frank enough to say that they do not believe in Prohibition as a cure-all, but vote for it as the only means now at hand to fill the liquor interests with the fear of the Lord, or of the law: when they see their business menaced by extinction, they may more readily submit to some regulation. If Catholics turn away completely with a lofty air of disdain from the movement, it seems likely that it will go on without them. If they take part in it, they will undoubtedly be able to soften down some of its worst features, for it has some very bad features. And all Prohibition workers outside the Church are by no means irreconcilable bigots, deprived of all sense of justice and fair play. There is nothing inherently evil in the movement: the evil comes in pushing it to extremes. And it is as great an evil to allow the liquor forces full sway as it is to go to the other excess of reprobating all use of spirituous drinks. We are very fond of saying that all temperance reform must begin with the individual: yes, indeed, with the individual drinker, but also with the individual manufacturer and dispenser.

To sum up. The religious aspect of Prohibition deserves consideration, and the movement should be closely watched by

Catholics. But the truth is that the religious side of the question has little weight with most advocates of Prohibition today. The economic, broadly human aspect is the moving principle. It is from this standpoint that the fight is being waged at present. While deprecating prohibition *à outrance* it may be well for Catholics not to stand aloof too much in surly opposition; for if we do, the consequences of such a policy may be as deplorable as those foreshadowed in another direction by Father Johnston.

SACERDOS.

THE VICTROLA IN PLACE OF A CHOIR.

Qu. Would you kindly answer this question for me. I have two small missions; there is no choir in either. Could I use a Victrola, getting the records of the different parts of the Mass, to sing High Mass in these missions? This would be a great help to draw both Catholics and non-Catholics. Of course, I would arrange to have the congregation sing the responses.

Resp. Our correspondent's desire to bring non-Catholics as well as Catholics to the Sunday services in his missions is deserving of all praise. We sympathize with him in his efforts to train a choir, under the circumstances, to sing the parts of the Mass. The difficulties, as every priest realizes, are very great in country missions. Nevertheless, if he can teach his people to sing the responses, our subscriber may, by persevering, succeed in teaching them also to sing the parts of the Mass. In any case, the use of a Victrola is out of the question. In 1910, the S. Congregation of Rites was asked: "An, in Missa Solemni et aliis functionibus, in ecclesiis quibus est carentia magistri organi vel cantorum, etiam laicorum, liceat uti machina vulgo dicta *Grammofono,* pro cantu stricte liturgico gregoriano, partium variabilium aut invariabilium Missae Solemnis, hymnorum et aliorum canticorum?" By a decree (No. 4247), 11 February, 1910, the S. Congregation answered *Negative.*[1]

SECRET SOCIETIES AMONG COLORED CATHOLICS.

We are quite willing to accede to the request contained in Father Rahm's letter, published below. We wish, however,

[1] See ECCLES. REVIEW, Vol. XLII, p. 576.

to make our position clear in the matter. In our opinion, all societies calling themselves Freemasons, for instance, are condemned by the Church, whether they admit their affiliation with the Freemasons of Continental Europe or repudiate any such affiliation. Defenders of (white) Freemasons in America sometimes make the contention that the craft in this country has nothing to do with the anti-Christian activities of the lodges in France, Spain, or South America. We answer that, waiving aside the contention, of the truth of which we are not competent to judge, the (white) Freemasons of the United States are Freemasons, and therefore condemned. We think that the same reasoning applies to colored Freemasons. If, in the interests of colored Freemasons, the whole question were reopened by an inquiry into "their rituals, practices, etc.", as Mr. Drury suggests, why should not the same plea be made for reopening the case against white Freemasons in the United States? It is not a question of names, but of a society the fruits of whose activity are only too evident in European countries, a society at the same time so subtly, not to say cunningly, organized that investigation by the Church as to affiliation, agreement or disagreement of aims, conformity or divergence in ritual, practices, policy, etc., is, in the nature of the case, doomed to failure. We take this position in regard to all so-called Masons or other societies condemned by the Church, whether they acknowledge or repudiate affiliation with the societies actually existing at the time of the condemnation; and we consider that an examination of ritual, practices, etc., may fail to reveal the real aims and policy of so-called schismatic bodies of secret societies. However, we are glad to publish here both Father Rahm's letter and Mr. Drury's.

MORGANFIELD, KENTUCKY,
24 October, 1915.

To the Editor, THE ECCLESIASTICAL REVIEW.

I am sending you a letter I received from Mr. W. T. Drury, a Catholic lawyer, relative to an article in the October number of the REVIEW. Mr. Drury is a devout Catholic, well informed. Some time ago I had a very similar case of a "negro Mason" getting back to his Church. I am convinced that Mr. Drury is right in his opinion on this very important subject. I don't believe the Church has

condemned the lodges of these colored people, in as far as they are not authentic. Permit me then in the name of many interested, to ask you to continue this discussion, until we have the desired information. I think you would do well to publish Mr. Drury's letter.

With best wishes,

Sincerely yours,

C. E. RAHM.

Mr. W. T. Drury's letter to Father Rahm is as follows:

I notice on page 465, Vol. LIII (October, 1915, number) of THE ECCLESIASTICAL REVIEW, that some one has asked this question: "Do secret societies of the colored people, such as Freemasons, Knights of Pythias, Odd Fellows, fall under the papal condemnation of similar societies of white people?"

I have read the answer and I do not believe that when this answer was written the one who wrote it understood fully the question propounded.

There exist among the negroes several societies commonly known as "Ape Lodges"—for example, there are negro "Elks", "Odd Fellows", "Knights of Pythias", and "Free Masons". They use the same sort of jewelry—that is, pins, buttons, watch charms, etc., and imitate in every outward way they can, the lodge of the same name among the white people, yet these lodges have absolutely no connexion with the same lodges among the whites, and my information is they employ rituals that are different.

The Knights of Pythias (white) is incorporated by Act of Congress and has its chief office, as I am told, at Washington, D. C., whereas the Knights of Pythias (colored) is an unincorporated society and has its chief office at Frankfort, Ky., and from all I can learn, the other lodges mentioned are entirely separate and distinct from the lodges of the same name among white people. They are not connected with them in any way. The negro Elks in this State were proceeded against by the white Elks and forced to change their name and jewelry, yet they merely adopted slightly modified jewelry and some slightly modified name and went ahead.

The negro Odd Fellows and Negro Masons are not recognized by the white lodges of the same name and a member of one of these white lodges who might visit a colored lodge, if indeed he could, would be expelled.

Among the whites the Knights of Pythias is a fraternity some of whose members are insured, but among the negroes the Knights of Pythias is strictly an insurance association.

The Church directed its condemnation against the societies, not the names, and it seems to me that these negro societies are not to be

condemned for their names, but, if condemned at all, are to be condemned for their rituals, practices, etc. The Church must be just, and it is not just to condemn these societies because their names happen to be the same as the names of white societies that have been condemned. If they are to be condemned, then they can only be condemned after a hearing has been had and after it has been judicially ascertained that their rituals, practices, etc., not only justify but require their condemnation.

There are schisms in the Masonic order as well as among the Odd Fellows, and both of these societies refuse to affiliate with these schismatic bodies, but these schismatic bodies present a very different case from the colored orders of the same name, for these schismatic Masons, Odd Fellows, etc., have the same rituals, practices, etc., as the parent lodges and have only become separated because of their refusal to submit to discipline.

I hope you will appreciate the spirit in which this letter is written, and I believe some change should be made in the answer to this question.

Examination may disclose that these colored lodges should be condemned, but I do not think they are to be condemned without an examination.

Very truly yours,

W. T. DRURY.

A MATRIMONIAL CASE.

Qu. A is pledged to marry B. Both parties are practical Catholics. A is a member of a canonically erected parish. B, who is self-supporting, is employed in an institution which is within a canonically erected parish and which has a chapel and a chaplain (both permanent). She receives and has received the sacraments in the chapel of the institution at the hands of the chaplain. Her home is within a canonically erected parish, but for the past two years she has been at home only during her short annual vacation. I should like to know—

1. Who should be invited to perform the marriage ceremony—the pastor of B's home parish, or the chaplain of the institution, or the pastor of the parish in which the institution is situated?

2. In case B were to leave the institution prior to the marriage, how long would it take her to acquire a domicile in her parents' parish?

3. Should the parties provide the witnesses to the marriage, and should the witnesses be Catholics, and of age?

4. Must the banns of this marriage be published, and, if so, where? The parties desire as little publicity as possible, because of determined parental opposition, which may become outspoken, if not violent. Could a dispensation from the publication of banns in such a case be obtained?

Resp. 1. It is of course understood that, so far as the validity is concerned, the marriage may take place—(a) in the presence of the pastor of B's home parish, if performed within the limits of that parish; or (b) in the presence of the pastor of the parish where the institution is located, if performed within the limits of his parish; or (c) in the presence of the chaplain of the institution if he has been duly delegated to assist at marriages within the institution. It is clear also that, for the "liceity" of the function, the pastor of B's domicile or quasi-domicile may assist, and so may any other priest whose presence would be valid, if the parties have a good reason (*justa causa*) for inviting him, and if he has in any way jurisdiction over them ("subditos sibi habet").

2. It would seem, so far as one can judge from the details given, that B has a quasi-domicile in the institution and retains her domicile in her parents' parish. She could, therefore, be licitly married at any time in either place. Elsewhere, according to the ecclesiastical law as applied in the United States, she can acquire the quasi-domicile required for marriage by residing in a *parish,* some say in the *locality,* for thirty days, whether she intends to remain there permanently or not. The fact establishes the quasi-domicile; the intention need not be inquired into.

3. It is the custom that the parties provide the witnesses. The witnesses should, by preference, be Catholics and of age. It is strictly sufficient, however, that the witnesses have the use of reason and be able, in case of need, to testify to the marriage. Noldin (*De Sacram.,* p. 750) cites a decree of the Holy Office: "Non esse adhibendos (haereticos); posse tamen ab ordinario tolerari ex gravi causa, dummodo non adsit scandalum".

4. The banns of marriage should be published in A's parish, in B's parents' parish, and in the parish in which the institution is situated. The law is that they should be published in all places in which the parties may have a domicile or a quasi-

domicile. Parental opposition may or may not be a sufficient reason for granting a dispensation from the publication of the banns. If the opposition is unreasonable, the case is clear. Sometimes, however, the fact that the parents are opposed to the marriage may, on inquiry, reveal reasons why the marriage should not take place at all. In that case parental opposition could hardly be adduced as a reason for granting a dispensation.

"RE-MARRIAGE" AFTER DIVORCE.

Qu. Two Catholics contracted marriage validly before a priest. After some time they procured a divorce from the civil court. Some years passed; then they "made up", and now wish to live together again as man and wife. Before God and His Church their marriage has of course been valid all the time and they cannot repeat the sacramental consent. In the eyes of the civil law, however, they are not man and wife, and must be remarried. Should they renew their consent before a priest or should they be permitted to go before a civil magistrate? If before a priest, what formula should be used? And how can the priest make out the certificate required by the civil authorities? If the parties are allowed to go before a magistrate, will it not give scandal when it becomes known in the community? Moreover, if the secular official makes use of the ordinary formula, "Wilt thou, etc.", is there not a renewal of consent?

May I ask also about the so-called jubilee marriage, when some priests go through the same forms as at the real marriage? Is it permissible to do so?

Resp. In the case submitted, we do not see that anything can be done except to advise the parties to renew their consent before the civil authorities. As to the scandal, the real scandal was given when they obtained the divorce, and that, in a measure, is repaired when they decide to live together again as man and wife. People who are intelligent enough to understand the requirements of the civil law will not take scandal. If it were possible and practical to have the decree of divorce annulled, that naturally would restore the validity of the original marriage in the eyes of the civil law, and would be the simplest solution.

In regard to jubilee marriage celebrations, of course it is not permissible to use "the same forms as at the real mar-

riage". There is no form of blessing provided for an occasion of this kind. Nevertheless, the form given by Wapelhorst (*Compend. Lit. Sacrae,* n. 300) is, as that author says, "omnino rituali Romano consentanea", and may be used.

PROPRIETY IN THE USE OF WORDS.

To the Editor, THE ECCLESIASTICAL REVIEW.

A writer in the REVIEW for November (p. 564) pays me the compliment of saying that I am painstaking in the use of words. I wish I could pay him back the compliment of saying that he is painstaking in quoting the words used by me. But in truth I cannot. Dealing with the existence of life in isolated tissue, he writes: "One solution is that 'the formal constituent of the human organism is multiple'". The statement following "that" he incloses in inverted commas and attributes to me, giving the exact reference at the foot of the page.[1] I made no such statement. On the contrary, on that page, in that number of the REVIEW, I openly disavowed the false doctrine embodied in it. Here is the passage, including the sentence from which the words in question are garbled:

"The Pope and the Council are concerned with the substantial form, or formal constituent principle, of the human organism, which they affirm to be one and one only. I, on the other hand, have been dealing with the formal constituent principle of cells in the human organism, which I conceive to be multiple. I do not think that the assumption of such multiplicity conflicts in any way with the teaching of the Pope or the Council; for it still remains true that the rational soul is the formal constituent principle of the whole organism, and the ultimate principle of all life in the organism, though not the intrinsic constituent principle of each cell. If each cell, as I maintain, 'has within itself a principle of life, incomplete, dependent, subordinate to the life of the whole body',[2] it is plain that this cannot be the rational soul."

It was not without surprise that, after reading on page 564 the critique of the statement garbled from the foregoing passage, I found the writer himself, later on in the course of his

[1] ECCLES. REVIEW, October, 1914, p. 463.

[2] ECCLES. REVIEW, April, 1914, p. 454.

article, adopting the same view of cell-life, and putting it forward as his own. These are his words:

"Now the cells of a living organism are but part of the individual. And though they follow their functions in the sphere of their own imperfect natures, they are not capable of becoming anything or of being anything but cells with [?] sensitive life adapted to a living organism. If they are detached, or the substantial form recedes, they can go on growing, for *they are endowed with vital forces, or secondary principles of life,* but their ultimate scope is curtailed, as the primary object of their reproduction no longer exists." [3]

The italics are mine. The view of cell-life is obviously the same, only that I speak of what he calls vital force, or secondary principle of life, in the cell as the "formal constituent principle" of it. Following analogy, as suggested by the doctrine of matter and form, I shall continue to do so, leaving others, as is meet, free to choose their own terminology. The bogey raised by the writer shall certainly not frighten me into abandoning the form of words I first used. He warns me that the use of it will render me liable to the charge of making every living cell a *suppositum.* But a cell is only an infinitesimal part of the organism, which itself is not a *suppositum* without the soul; I mean, viewed precisely apart from the soul that informs it. The writer should have studied more carefully the former of the two definitions in Latin cited by himself. As for the words cited from St. Thomas, they are not to the purpose. For it is plain that the Saint is there considering the formal constituent principle of the whole organism, which certain authorities conceived to be multiple. On the other hand, the multiplicity of vital principles which formally constitute the cells that make up the organism is part of the organism itself, or, as the schoolmen would express it, *se tenet ex parte materiae.* It no more affects the unicity of the substantial form in man than does the multiplicity of integrant parts in the human body or its marvelous complexity in chemical composition.

There are other phases of the same question of propriety in the use of words which I propose to take up in another issue.

✠ ALEXANDER MACDONALD,
Bishop of Victoria.

[3] Pp. 572-573.

OBLIGATION ARISING FROM ENGAGEMENT.

Qu. A (male, Catholic) and B (female, Catholic) were engaged to marry before the new marriage law went into effect. The engagement was verbal. A gave B an engagement ring. Later, A got into financial troubles and was unable to marry B. Through an intermediary, he secured the return of the ring from B; but the engagement was neither publicly announced nor publicly disavowed. A now desires to marry C. Must he first have a definite understanding with B? Is he bound *in foro conscientiae* to marry B or definitely to break with her?

Resp. Betrothal is a promise of future marriage, and implies mutual consent, true, sincere, not feigned nor coerced. Before the publication of the decree *Ne temere* it was not required that the betrothal be in writing. As a general rule, however, engagements were not regarded as having all the canonical effects of a betrothal, including the establishment of a diriment impediment, known as "public decency", between either of the contracting parties and the relatives of the other in the first degree. They were considered to be proposals of marriage made and accepted, but not promises in the canonical sense. In the case submitted, as in most similar cases, it is the duty of A to have an understanding with B, lest by waiting for him she suffer loss or inconvenience. The return of the ring, however, may be considered to have ended his obligation, since even a canonical betrothal was considered dissolved, before the publication of the *Ne temere,* by the mutual and free consent of the contracting parties. A's request for the ring and the return of it by B would signify such mutual consent.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

9. Jewish Christologies (Continued).

I. Montefiore. In our previous contribution on Christologies, we set forth the attitude toward Jesus which is found in the Talmud, medieval Jewish Christology, and several modern Jewish writers.[1]

The chiefest of these modern Jewish christologists, and undoubtedly the very ablest defender of what is termed Liberal Judaism, is C. G. Montefiore. In his theory, Liberal Judaism is not a varnished-over Judaism of old; not a religion got by the process of subtraction from Conservative Judaism; not the Yahwistic cult of the Mosaic books brought up to date—nothing of the sort. Liberal Judaism is an entirely distinct religion from old-fashioned Judaism—a new organism and an organic whole. This new organism is not a national religion but a universal:

> Liberal Judaism believes in, and aims at, a universal Judaism, universal both in doctrine and in form. Liberal Judaism holds that a national religion is an absurdity, or, at all events, an anachronism. Just as Buddhism, Christianity, and Mohammedanism have adherents of many races, and by this very fact have shown their universality, so must it ultimately be with Judaism. The one Universal God cannot fitly be worshipped by a national cult. The national ceremonial has become too narrow for the Universal God. The clothes do not fit the religion.[2]

This universal religion is a vague and broad Unitarianism; a Theism that seems to have but two doctrines to its *Credo*—the Fatherhood of God and the brotherhood of man. The expectation of a personal Messiah gives way to the doctrine of "the Golden Age, the Messianic Era, the Kingdom of God". These "are doctrines which Judaism cannot relinquish, and which, with whatever changes of form and of manner, it must

[1] Eccl. Review, November, 1915, pp. 598 ff.

[2] *Outlines of Liberal Judaism.* For the use of Parents and Teachers. By C. G. Montefiore (London: Macmillan & Co., Ltd. 1912), p. 293.

still continue to cherish and to teach ".[3] The immortality of the soul is also one of such doctrines. The Golden Age would be " inadequate without the idea of personal immortality ".[4]

In the Liberal Judaism of Montefiore, there should be no attitude of hostility toward Christianity.[5] Even respect should be had for the Gospels. Otherwise no good will come of the use thereof. It has been of little use hitherto for Jews to read the New Testament. For

> Jewish scholars have usually taken up an attitude towards the New Testament, and more especially towards the Gospels, which does not lend itself to impartiality. It has not been a very fruitful and light-giving attitude.[6]

This obscurantist attitude should be given over. The study of the Gospels by the Jew should be done in an impartial manner:

> It is of great importance for Jews to understand and appreciate aright the life and teaching of Jesus. What should be the right relation of Judaism to that teaching? What place should Jesus and his teaching take or fill in the religion of " his own people " to-day? What should be the place of the New Testament in Jewish eyes and for the Jewish religion? To find the due and proper answer to these questions seems to me one of the most important duties which lie before modern, and especially before liberal, Judaism.[7]

The Montefiore attitude toward Jesus must not be mistaken. We do not find it a " reverent spirit in which Mr. Montefiore approaches " Christian facts, as does Dr. W. J. Sparrow Simpson.[8] Quite the contrary. If it were not for Unitarians, Montefiore would have no sympathy whatever with Christianity. The Divinity of Jesus is as far as possible away from his Liberal Judaism:

> It was the divinity of Jesus that was for the Jews the true stumbling-block to any scientific estimate of his teaching. *If all Chris-*

[3] Ibid., p. 9.

[4] Ibid., p. 153.

[5] Cf. *Some elements of the religious teaching of Jesus according to the synoptic gospels* (London, 1910).

[6] *The Synoptic Gospels.* Edited with a Commentary. By C. G. Montefiore. Three volumes. (London: Macmillan & Co., Ltd., 1909, I, p. xvii.)

[7] Ibid., p. xix.

[8] " Liberal Judaism and the Christian Faith," in *The Church Quarterly Review,* October, 1915.

tians had been Unitarians from the first, a drawing together and a good understanding between Jew and Christian as regards the place of Jesus in the history of Judaism and of religion would have been far easier.[9]

Moreover, as we have already said,[10] the respect that Montefiore has for Jesus is that which Loisy has for a mere phantom of scarce any historical existence, which has been gradually worked up into the Pauline Christ.

II. Morris Joseph. Another Jew of the liberal school is the Rev. Morris Joseph. He, too, gives up the idea of a personal Messiah:

> The question whether a Messiah is to be one of the figures of the Messianic Age, or whether Israel is to be a nation once more and the Temple in Jerusalem the religious centre of the whole world, is not a vital question. We can be equally good Jews whatever view we hold on these points. They are details on which freedom of thought can be tolerated without injury to the Faith. But the same cannot be said of the Messianic idea. That is one of the essentials of our Creed, without which Judaism would have neither meaning nor life. If there is no Golden Age in store for the world . . . then Judaism is vain.[11]

Neither Joseph nor Montefiore nor any other liberal Jew tells us what is to constitute this Golden Era—the Messianic Kingdom.

III. Friedländer. Side by side with these broad ideas of men like Montefiore and Joseph, stands the old-fashioned Judaism of Friedländer. He harks back to Maimonides, the Jewish scholastic of the twelfth century; rejects Christianity and Liberal Judaism; and adheres to the old-time article of Jewish faith: "I firmly believe in the coming of the Messiah; and although he may tarry, I daily hope for his coming".[12] Christians he accuses of idolatry. Liberal Jews he also condemns:

> There are some theologians who assume the Messianic period to be the most perfect state of civilization, but do not believe in the

[9] *Synoptic Gospels*, I, p. xviii.

[10] ECCLES. REVIEW, November, 1915, p. 606.

[11] *Judaism as Creed and Life*. By the Rev. Morris Joseph. (London: Macmillan & Co., Ltd. 1903, p. 172.)

[12] *The Jewish Religion*. By M. Friedländer. (London: Kegan, Paul & Co., 1910, p. 155.)

restoration of the Kingdom of David, the rebuilding of the Temple or the repossession of Palestine by the Jews. They altogether reject the national hope of the Jews. These theologians either misinterpret or wholly ignore the teaching of the Bible, and the Divine promises made through the men of God.[13]

IV. Hirsch. Another Jew who is strongly opposed to the vague Theism of Montefiore is S. A. Hirsch. In his address to the Zionist Conference in London in 1898, he berates the liberal school of Judaism:

> There are some Jews, to whom such expressions as Zion, Jerusalem, Restoration, are only figurative names: metaphors to represent the universal spread of the religious idea of Israel. The word Zion is to them a mere spiritualization, a poetical form to symbolize certain ideas, an allegory, obscurely conceived and verging on mysticism. It is therefore necessary, before going any further, to make it clear that these notions are not ours.[14]

V. Reinach. There remains Solomon Reinach with whom to conclude the Jewish section of our Christological studies. He is a Member of the Institut de France, Curator of the Musée de Saint Germain, and Professor of École du Louvre.

1. *Prolific of Books.* Though a most voluminous writer, Reinach was scarcely heard of until he left his proper realm of archeology, and began to dabble in history of religions. He gathered and jumbled together the various mythologies of the world, squeezed them into correlation with revealed religion, and published the results in four volumes entitled *Cultes, mythes et religions.*[15] This more pretentious work was less portentous than the mere summary of these studies entitled *Orpheus.*[16] Of that widespread book we shall speak at some length.

2. *Orpheus, a worthless output.* Examined in a critical spirit, the *Orpheus* fails to convince. It is a mere hodge-podge that serves up *prejudices* against all supernatural religion, *gratuitous assumptions* of a mind adept in the process of pro-

[13] Ibid., p. 161.

[14] *A Book of Essays.* By S. A. Hirsch. London: Published by the Jewish Historical Society of England. Macmillan & Co., Ltd., 1905, pp. 151-166.

[15] Paris, 1904, 1912.

[16] Picard: Paris, 1909, 11th ed.

gressive assertion, and *fantastic flights* of an imagination that is eager to soar far and away beyond the reach of sober logic.

(a) Prejudices. Without any proof whatsoever, and merely to make a start along the lines of rationalism, Reinach defines religion as "A *collection of scruples* that are a stumbling-block to the free exercise of our faculties".[17]

The consequences of this definition are fully realized. "It *eliminates,* from the fundamental idea of religion, *God,* spiritual beings—in a word, all that one is wont to consider *the proper object* of the religious feeling." Religious impulses, then, are mere *scruples.* But what is a *scruple*? "We *scruple* to talk in a burial vault; we also *scruple* to enter the parlor carrying an umbrella". Are such impulses religious? Assuredly! The *scruple* that Reinach means is the Polynesian *taboo.* And the *taboo* has this distinctive characteristic that there is no motive for the thing *tabooed* or interdicted; hence the sanction of the *taboo* is not a penalty decreed by law but a calamity dreaded by the individual. By this very definition, all revealed religion is thrown out of court. A man's religious impulses are made out to be his *dreads.* There is no reason for the dreads; no law that gives rise to them; no sanction either divine or human. The dreads simply exist; and, existing, they make up the sum total of the religious impulses whereof a man is conscious.

(b) Gratuitous assumptions. In working out these *taboos,* deriving them from groundless dreads, summing them up into religions, Reinach makes so many gratuitous assumptions as to leave us in a quandary. Which are worth the while to pursue? We instance the *scruple* against murder.

Taboos prevent large animals from devouring their young and from preying upon their own species. "It were impossible not merely to discover but even to conceive a mammal that would not be hindered by such *scruples.*"[18] The idea of an instinct, given by God, and in keeping with the stronger instinct of reproduction, seems not to have entered into the mind of Solomon Reinach. He is more at home with the idea of the "scrupulous" hyena.

[17] *Orpheus,* p. 4.
[18] *Orpheus,* p. 6.

The *taboo* that prevents the hyena from preying upon its own species is precisely the same as that *scruple* which hinders one man from killing another. Murder within a tribe or a clan thus becomes a crime hard to expiate. And so the commandment came into being—"Thou shalt not kill". This commandment, Reinach says, should be interpreted—"Thou shalt not kill any one in thy tribe or clan." He cites, in proof of his revision of the Fifth Commandment, the slaughter of the foe of his folk that Yahweh ordained.[19]

In like manner everything beyond the purely natural and brutish in man is said to indicate merely an evolution of the *scrupulous savage* into the religious man. The noblest impulses of the heart of man—i. e. those toward his God—are mere relics of the *dreads of the barbarian*. And this is the sort of stuff that Reinach asks mothers to put into the hands of their daughters:

> I assure all mammas that they may give this book to their daughters—so long, of course, as the light of history does not terrify them (*pour peur que la lumière de l'histoire ne les effraie pas*). The sacrifices I have been obliged to make are not at any rate much to be regretted; however, if the good will of the public responds to my efforts, I shall some day issue a more complete edition—for the mammas.[20]

The above paragraph shows the flippancy with which this rationalistic Jew strives to destroy the faith of his readers. The flimsiest sort of reasons are patched together to make up the "crazy quilt" of the *Orpheus*; and yet the patch-work has had a very considerable vogue and done irreparable damage in France, Spain, and Portugal. When we ask ourselves why such damage to faith, the only adequate explanation is the ignorance of the reader and his consequent readiness to be swung away from supernatural religion merely by the vociferations of a spell-binder on a soap-box, or the cocksureness of the progressive assertions of a facile pen in an attractive book or magazine. Notice the cocksureness of this facile and attractive passage:

[19] Cf. Numbers 31:7.

[20] *Orpheus*, p. x.

The idea of a soul separated from the body is a consequence of animism. Instinct suggests the idea, dreams confirm the suggestion. The Greeks represented the souls of the dead as little winged beings—as birds, serpents, butterflies (the Greek word *psyche,* soul, also designates the butterfly). In regard to the destiny of the dead, they had contradictory doctrines; these, however, did not develop all at once. The one that seems most ancient admits that the dead live on and on under the earth in an obscure existence which must be rendered more agreeable lest his spirit become a doer of ill. At his side, then, are set things familiar to him—his arms, painted and sculptured representations of his life on earth. Most important of all, libations and sacrifices are offered to him. And this cult rendered to ancestors has resulted in the obligations of the family and the state. The dead remain the friends of their progeny, and give them counsel. It is at the tombs of chiefs, of ancestors of powerful families, that the first oracles were given. These dead that one invokes, as Christianity invokes the saints, are called *heroes.*[21]

And so away goes the immortality of the soul. It is nothing more than an idea due to the animistic instinct—the instinct to animate all things, to endow all nature with life. This instinct, which Reinach falsely assumes to be the foundation of religion, is said to evoke the first suggestion of the soul's immortality. Dreams and dreads fix the idea that has been animistically suggested by instinct.

What proof has Reinach for all this? None is even hinted at. Proofs would make the *Orpheus* too heavy *pour les mammans*; and would effectively defer *les filles* from even attempting to gulp down Reinach's gratuitous assumptions. Professor Frazer has *proved* that animistic fear was neither universal nor primitive; and that the primitive reason of sacrifice was the communion with God.[22] Reinach merely *assumes* that sacrifices to the dead were due to the animistic fear of some calamity that would befall those neglectful of the dead. And so the Christian doctrine of the communion of saints is clear; it is the evolution of this fear which the "scrupulous savage" had to neglect his dead. The doctrine of purgatory, together with prayers for the dead,[23] is likewise suggested by the fear

[21] *Orpheus,* p. 118.

[22] Cf. *The Golden Bough.* Studies in Magic and Religion. London: Macmillan & Co., 1915, 3rd edition, revised and enlarged, just completed in 12 volumes.

[23] *Orpheus,* p. 119.

that the spirits of the dead may become doers of ill if their existence is not made more tolerable.

All this is hurled at the reader without the shred of a proof, a scientific reference, an authority to look up. Yes, there is a shred of a proof—that *butterfly*! Psyche in Greek means butterfly; and the Greeks represented the souls of the dead by butterflies! Hence it is clear as daylight that the idea of a soul separated from the body is merely a suggestion of an animistic dread; the result of a tendency to animate all nature; the Greek identification of the soul and the butterfly.

But what Greek ever used ψυχή to designate the butterfly? The meaning is not listed in the latest edition of the unabridged Liddell and Scott.[24] The word is cognate to ὑ ω, to *blow*. The root is seen in words that are connected in meaning with *wind, cold,* etc. It is only by one of his gratuitous assumptions that Reinach is able to say "the Greek word *psyche,* soul, also designates butterfly".

We can see no connexion of ψυχή with the *butterfly* save in the fact that the goddess Psyche is represented by the Greeks with the wings of a butterfly or even as a butterfly. Nothing animistic follows from that. The winged Eros and his winged mistress Psyche are Love-on-the-wing and his Beloved-on-the-wing. And the winged idea is capable of as many interpretations as there are systems of interpretation of the vagaries of Greek and other mythologies. It is most gratuitous—worse, it is prostituting reason—to conclude from the winged Psyche that this Hellenistic representation of the mistress of Eros is an evolution from an animistic dread, an animistic instinct to animate all nature, an animistic suggestion of the soul's immortality. One might just as readily take the English name *butterfly* and conclude therefrom that the name designates an early savage idea that the beautiful creature was *butter-on-the-wing*—nothing more than the animistic suggestion that butter had a soul!

(c) Fantastic flights. In the *Orpheus,* we find not merely rationalistic prejudices and animistic gratuitous assumptions, but the fantastic flights of an imagination that is eager to soar far and away beyond the reach of sober logic and historic

[24] 8th ed., revised. New York: American Book Co.

truth. Father Lagrange, O.P.,[25] has taken the pains to pursue some of the *supposed facts* of Reinach; and found them garbled and falsely reported. Monsignor Batiffol, in his conferences given at Versailles,[26] scores a good point in noting that the *Orpheus* throws out the miracles of the Gospel as impossible,[27] and makes no derogatory remark while recording the great number of cures attributed to Aesculapius in the Epidaurus inscriptions.[28]

Fact after fact is accepted by the *Orpheus* from any kind of source of profane history; and cited without scientific references. Waiving the mythological vagaries that abound, we offer a few "facts" from Church history.

The Holy See needed money; hence the *extortions* of that See in the Middle Ages, the *sale of indulgences,* the *annats* (revenues of the first year contributed by beneficiaries), the *sin-tax*! Yes, there it all is again! Not only did the Holy See sell indulgences; but sold license to sin! John XXII drew up a code, stating exactly how much it would cost to do murder, larceny, etc.! Within quotation marks, we are told that "men, wicked enough to do those crimes, were besotted enough to pay the fee!" What proof is there of such degradation of the Holy See? We look to the footnote and read *Voltaire*! No book, no page of any specific edition of any work is given; but merely *Voltaire*! That is enough. Reinach says that *Voltaire* somewhere says that the lists of sin-taxes of John XXII were somewhere published! What more does any reasoning man want?[29]

Some more facts! The Roman Church imposed the Latin language as a liturgical language everywhere; and sought in this wise to make good the Latin *supremacy.* Witness the *Kyrie eleison* in the Latin liturgy—a relic of the superseded Greek![30]

What an absurdity! Why, even to-day there are thirteen rites in union with Rome that have not a Latin liturgy. The

[25] *Quelques remarques sur l'Orpheus de M. Solomon Reinach* (Paris-Gabalda, 1910), p. 51.

[26] *Orpheus et l'évangile* (Paris: Gabalda, 1910), p. 240.

[27] *Orpheus,* p. 331.

[28] Ibid., p. 137.

[29] See *Orpheus,* p. 402.

[30] *Orpheus,* p. 404.

smallest acquaintance with liturgies shows how jealous are the Orientals against Latin encroachments; and how adverse is the Roman See from any attempt to Latinize the Oriental liturgies. And as to the *Kyrie,* it is in the Coptic and the Syriac and other liturgies—a relic of an original Greek liturgy. What follows from this retention of the *Kyrie*? The historic proof of the attempt on the part of the Copts, the Melchites, and the other Orientals to subject to their jurisdiction all Christians who once used the superseded Greek liturgy? Yes, that is the absurd conclusion that Reinach's mode of argument would draw!

A few more *facts* and we shall leave the flights of Reinach. "The historical Jesus is really not discernible" in the Gospel narrative![31] The whole story of the Passion is a rehash of the Babylonian Sacaea. At this feast, a condemned man was paraded as a king; in the end, the victim was despoiled of his finery, scourged, and hanged or crucified. Moreover, we know that, in Alexandria, the populace dubbed with the name *Karabas* one of these improvised kings. But *Karabas* means nothing either in Aramaic or Greek. Therefore, we must call the poor wretch *Barabas.* But *Barabas* means, in Aramaic, "the Son of the Father". You see the trend of this close-knit reasoning. Jesus claimed to be "the Son of the Father", *Barabas.* Therefore Jesus is merely the travestied *Karabas* of Alexandria. The Apostles misunderstood the Alexandrian affair; and took it to be an honor to *Barabas.* So they attached to Jesus the whole ceremony; and changed into a Jesus-myth that which was originally a rite.[32]

We fail to see any connexion whatsoever between the Gospel narrative and all this mixtum-gatherum from Babylon and Alexandria.

What right has Reinach to mix up the Sacaea of Babylon and an Alexandrian hubbub?

How in the world was a pagan ritualistic travesty of Babylon celebrated in Jerusalem with trappings of Alexandria?

The mock king of Babylon is called Zoaganes. By what linguistic twist or mental contortion can Zoaganes of Babylon become Karabas of Alexandria?

[31] *Orpheus,* p. 332.

[32] Cf. *Orpheus,* p. 339.

Why could not the name Karabas have a meaning in Aramaic? "Camel of the father", "Footstool of the father", are several of the meanings that would be linguistically defensible. This derivation is more scientific than that of Karabas from Barabbas—a word that Reinach unscientifically writes *Barabas*.

The name Barabbas was so common in Aramaic that nothing could be concluded from the coincidence, even if a mock king of that name had been travestied in a Jerusalem and not an Alexandrian hubbub.

Finally, although there were a resemblance in detail between the Passion of Jesus and an Alexandrian mockery, such a resemblance would be a mere coincidence and never conclusive to a right-reasoning man against the historical narrative of the New Testament writers.

WALTER DRUM, S.J.

Woodstock College, Maryland.

Criticisms and Notes.

THE CALIFORNIA PADRES AND THEIR MISSIONS. By Charles Francis Saunders and J. Smearton Chase. With illustrations. Houghton, Mifflin & Co., Boston. 1915. Pp. xi–418.

THE MISSIONS AND MISSIONARIES OF CALIFORNIA. By Fr. Zephyrin Engelhardt, O.F.M. Vol. IV. Upper California. Part III. General History. With Illustrations, Tabular Reports, and Facsimiles. The James H. Barry Co., San Francisco. 1915. Pp. xxvii–817.

Men so much at home in "the land of sunshine" as those who here tell the story of the California Fathers, and men who with literary culture conjoin in their mental equipment so true an appreciation of noble aspirations and heroic accomplishments, as do both these writers, could hardly fail, when they set their hand to the task, to produce a narrative of the Spanish Missions on the West Coast that would be worth the reading. But one should not call theirs a "task"; for it has obviously been to them a labor of love to follow along the *camino real* the gentle sons of St. Francis as they gathered to the fold the degraded savages of the mountains and the deserts and converted them into civilized human beings as well as into true Christians. Neither of these two writers belongs to the faith whereby the Padres transformed the savage. One of them indeed, speaking, we may presume, likewise for his companion, declares that his "worshipping of God is after the way which Rome calls heresy". None the less do these non-Catholic writers tell the story of the Catholic Missions of California with fidelity, with unconcealed admiration, and with a charm of narrative that captivates and holds the reader from the first page to the last.

An outline map introduces the story. You see San Diego away down there near the border of Lower California. Most people who read know something of Padre Junipero and the founding in 1769 of the Mother Mission dedicated to St. James of Alcala. "To-day all that remains of those beginnings of civilization in California is one ancient date palm and some mounds of melted adobe. Amid the latter rises a huge cross built of pieces of square tile and bearing a commemorative inscription in Spanish and English." From San Diego, you go up the coast to San Luis Rey (1798), to San Juan Capistrano (1776); then leaving San Antonio (1816) farther inland, to San Gabriel (1771). Happy for you if you have been to Los Angeles and have gone out to San Gabriel to witness the wonderful

Mission Play—wonderful in the dramatic vividness with which it presents to the eye and the ear the rise and development of the Missions, but touchingly pathetic as it visualizes the desecration and destruction of those havens of religion and civilization. One who has been to the Mission Play—the analogue of Ober Ammergau—has seen the *camino real,* the miniature King's Highway, and has got a bird's-eye survey of the whole series of twenty-one Missions strung along the royal road up to San Francisco Solano, the youngest daughter of them all (1823), and hardly less a ruin now than her elder sisters.

It should be noted that the authors claim as "the special feature of the work that it presents for the first time in popular form the collection of facts" regarding the Padres themselves. "Those remarkable characters have been practically unknown, even by name, to the thousands of travelers who every year visit the California Missions, and even to many residents of California; yet many of them deserve to be household names in the land they did so much to civilize. The Franciscans were never self-advertisers and the personal element in their written records is accordingly very meagre. Nevertheless by gleaning a little here and a little there, one gets a fair taste of their quality, finding them in general a very human and lovable sort." This humanness and lovableness which shine out through the authors' accounts of the individual missions are further reflected from the charming little tales, mostly fictional, which accompany the historical narratives. Genial and pleasant are most of these tales, notably that of "Padre Urbano's Umbrella"—a charming bit of fancy. Others of them are typically pathetic—for instance, "The Exiles of Aqua Caliente", and "The Penance of Magdalena". However alluring it might be for the reviewer to linger over these delightful tales, he would much prefer that the reader should get his own joy by following them as they are told in the volume itself.

Everything about the book invites to reading—its format, letterpress, paper, and not least its pretty little bits of suggestive etching. Moreover, it is a book which having read one will find hardly less, if not more pleasure, in passing on to one's neighbor, and at Christmastide sending it as a token of good-will to one's friends.

One who has been introduced to the Missions through the charming idyls above noticed, or by any other medium, will want to know something more about their history. For this information he will do best to go to Father Engelhardt's monumental production. The fourth, a goodly quarto, volume has recently been published. The four volumes cover the general history of the Missions. When Fr.

Engelhardt was assigned by his superiors to the task of narrating the history of his Order in the United States, "it was thought that a popular narrative could be crowded into one book". A cursory view of the situation in California alone, however, soon "revealed such uncommon struggles in behalf of the Indians against military usurpation and colonist cupidity, accompanied and followed by such extraordinary misrepresentations and calumnies, that only a documentary history would satisfy the critical student and intelligent reader". It is this kind of a history, one that satisfies the demands of criticism, that finds completion in the present stately legal-looking quarto. "The character of the missionaries, their religious and moral principles, their object, methods, resources, successes and reverses . . . are faithfully recorded in these volumes." The author has dispassionately investigated the charges made against the missionaries and has brought to open day "the character of the men who originated, disseminated, or published them". The substructure of the historical monument has thus been laid broad and deep and the special history of the several missions can now be laid thereon. It seems almost naive, however, to read that, the clouds of misrepresentation having been lifted by the work thus far completed, "the history of the twenty-one Missions in detail will be a comparatively easy matter. Two or three volumes will suffice to relate all that is of note concerning the local affairs of the missions and their missionaries." It is to be hoped that Fr. Engelhardt may be spared to complete those "two or three volumes" on the history of "the twenty-one Missions". It requires, however, no great effort of the imagination to see the "two or three" doubling themselves, or the author mightily wrestling with the growing material so as to fasten it down to the Procrustean limits. Fr. Engelhardt modestly disclaims any "intention of producing a learned work or a work of literary merit". Readers of his pages will most likely think that he has done both. Be this as it may, there can be no question that those who go to this well of "rugged facts" will find therein an "almost inexhaustible fountain of inspiration".

SPIRITUAL JOURNAL OF LUCIE CHRISTINE (1870–1908). Edited by the Rev. A. Poulain, S.J. Translated from the French. Kegan Paul, Trench, Trübner & Co., London; B. Herder, St. Louis. 1915. Pp. 360.

"Lucie Christine" is a pseudonym. The Journal is none the less that of a real woman, a lady in the world, and the mother of a family. The editor of the Journal, Father Augustine Poulain, will be remembered as the author of a work on interior prayer. What is

here printed is an extract from a series of notebooks covering a period of thirty-eight years. The writer was one of those privileged souls whom God leads through great sufferings to a contemplative state akin to ecstasy. She had for some years been jotting down her impressions and resolutions without any thought of their serving a purpose beyond refreshing her own memory. After that her spiritual director obliged her to keep a record of the movements of her soul. Though a true mystic, and favored from her childhood with special graces, she managed to keep her spiritual gifts a secret from her own family and intimate friends. Eventually she attained a very high degree of union with God. She died, as she had distinctly foretold, in Holy Week, 1908, at the age of sixty-four. The Journal is an illustration of what God does for souls who sincerely aim at union with Him; and its special value seems to us to lie in what it teaches regarding the manner of bearing sufferings. In some sense it may serve as an object-lesson of what Fr. Poulain's book, *Graces of Interior Prayer,* sets forth methodically.

CATHOLIC LIBRARY. Dogmatic Series. By Roderick MacEachen, Priest of Columbus Diocese. In five volumes. Catholic Book Co., Wheeling, W. Va. 1915. Pp. 198, 231, 242, 226 and 229.

It is a pity that the present series of books was not published under a different heading, seeing that another undertaking bearing the title "The Catholic Library" has been for several years before the public. It is true, the collection before us, with characteristic American modesty, omits the definite article employed by the English publication. But not every prospective purchaser will notice this delicate bit of self-effacement practised by Uncle Samuel's relatives. However, aside from this, no doubt accidental, transgression of preempted title, the new series bids fair to merit for itself a claim to attention. In fact, the bright little booklets *arrest* your attention as soon as they come into the field of vision. Scarlet without and just a man's handful, you like to pick them up and hold them a while. Then you look within and the large, well-spaced letterpress wins you to read. And as you read you recognize the familiar truths of faith, set forth in clear facile fashion, a style that will please the intelligent reader, while it will lead him easily into such an intellectual communion with religious truths as to persuade him of the *rationabile obsequium fidei.* The five little volumes thus far published, bearing the subtitle "Dogmatic Series", comprise a complete summary of the truths of faith, the first booklet treating of God, Man, Revelation, and the fifth of the "Last Things". Though no general prospectus has been sent us, we presume that the volumes to

follow will constitute sections under which will be grouped other subjects of practical and literary value for Catholics, and no doubt for non-Catholics who are looking for the Kindly Light. For both classes of readers the present set of books makes a respectable Christmas gift.

COLLECTIO RERUM LITURGICARUM. Ad normam novissimarum Constitutionum Apostolicae Sedis et recentiorum S. R. C. Decretorum concinnata a Jos. Wuest, C.SS.R. Editio altera, aucta et emendata. Bostoniae, Mass.: Typis Congregationis SSmi. Redemptoris. 1915. Pp. 353.

We had reason to commend, on its first appearance three years ago, this little *Vade mecum* for ecclesiastical students and priests who desire to have their liturgical doubts solved at short notice. The present edition greatly adds to our appreciation, not merely because it brings the information contained in the book up to the most recent requirements by embodying the latest decisions of the Holy See, but also because of the rearrangement of some of its principal parts with a view to greater clearness and accuracy of detail. For the same reason the typography has been improved. The topical Index has been much enlarged, so as to make reference to the contents more easy. In its present form it is a book which clerics are likely to use more frequently than any other volume of ecclesiastical information in their library, nor is it apt to disappoint them. Father Wuest has served his brethren in the sacred ministry to excellent purpose.

WHAT MAY I HOPE? An Inquiry into the Sources and Reasonableness of the Hopes of Humanity, especially the Social and Religious. By George Trumbull Ladd, LL.D. Longmans, Green, & Co., New York. Pp. 310.

We have here the completing volume of what may be called a philosophical tetralogy. Knowledge, conduct, belief (faith), and hope—the close logical interconnexion of the four volumes treating respectively of these subjects is too obvious to warrant any animadversion. The author, reversing the order of the themes, pithily sums up the leading results of his fourfold study: "My supreme hope," he says, "is that of a Divine Kingdom; my most controlling and comforting faith is personal trust in its King; my most rewarding and obligatory duty is His service; my highest and most worthy knowledge may be looked upon as growing wise in His ways" (p.

302). Manifestly, when conclusions like these are reached and ably as well as eloquently supported by a veteran professor in one of the foremost secular universities in the land, students of Catholic philosophy can only rejoice and applaud. For they see herein the vindication of their own principles and conclusions. Moreover, as they read the present volume attentively and dispassionately, with a mind to seek not what they must reject but what they can accept as accordant with their own positions, they will be gratified in finding how much there is in common between their own convictions and those upheld by the author. It might be desirable to offer some examples of these communal possessions, but to do so would carry us far beyond our fences.

Professor Ladd has essayed a difficult task; for while as regards *knowledge, conduct,* and *belief* his task was somewhat lightened by the labors of countless predecessors, in respect to *hope* this is far from being the case. Comparatively little has been, at least systematically, done in the study of hope. On the other hand, the subject of hope is vastly more elusive than are the relatively familiar phenomena of knowing, doing, and believing. It is a matter for congratulation, therefore, that Dr. Ladd has brought forth so much that is both informing and inspiring, as regards the nature and sources of hope, its rights and limitations, its practical uses, and its *amplexus* for the present life and a Divine Kingdom. His analyses and conclusions on these matters so subtle are, it need hardly be said, uniformly sound and practical. We will allow ourselves just one excerpt illustrative of this. Though longish, it may be taken as fairly typical. Amongst illusive hopes he instances those held out by Socialists—hopes which he claims "are wholly forbidden by the limitations which applied science puts upon all human endeavors".

> For, our growing knowledge of the physical universe and of the nature of man shows that most of these dreams can never, under the present constitution of Nature, physical and personal, be made to take the form of wake-a-day truth; that not a few of these plans are largely inconsistent with the fundamental conditions under which all forms of man's social organization come into being at all, or prove themselves unable to sustain the struggle for existence during any considerable length of time. That everybody should be made rich, or even provided with a satisfactory supply of material good by pooling the earnings of all; that children should be healthier and happier and more moral, when the care of the commune usurps the care of the family; that domestic purity and happiness should be promoted by greater freedom of divorce; that the ballot-box will be purified by doubling the number of voters; that business enterprises will be made surely prosperous by multiplying tenfold the number of directors; that the education of the public school, when carefully kept uncontaminated by instruction in the fundamental truths of morality and religion, and under the domination of those who have little interest and less wisdom in such important matters, can afford a substitute for the training of parental discipline, the study of sacred scripture at the father's side, and of prayer at the mother's knee; that human jealousies and injustices

and even the natural inequalities of men and women, born of widely differing ancestry and with widely differing natural gifts and opportunities, should be adjusted and equalized by acts of Congress—all these and many similar hopes of the rising Democracy and the more extreme of the Socialistic sects, as long as the nature of man and the nature of things are unchanged, will certainly remain unrealized. Worse than this will be the fate of the endeavors at their realization, if continued in the neglect of the underlying principles and lofty ideals of morality and religion. (P. 149.)

Passages such as this, abounding in sanity and practical wisdom, could be many times multiplied. Now while these would all contain matters upon which Catholic philosophers would be at one with Dr. Ladd, there could easily be found others regarding which this would not be the case. For instance, he seems to look upon the soul as "a series of phenomena" (p. 222). That this is his mind is confirmed by the summary way in which he dismisses the belief held by the "unreflective mind in the separability of the soul from the integrity of structure and functions of the body" (p. 221); but still more by his apparently maintaining that the hope of immortality is not conditioned by the soul's "essential, natural, substantial indestructibility"—a sort of *non posse mori* (pp. 221 and 241). We say these *seem* to be Dr. Ladd's opinions, for it is not quite clear whether he absolutely denies the "substantiality", the "natural indestructibility" of the soul, or whether his rejection relates simply to "the arguments", the demonstrations, in the form in which these were satisfactory "to the theology of the past" (p. 241). If, however, the soul is just "a series of phenomena", and not a "substance", a substantial, permanently abiding entity, it is impossible for the soul to have any "hope of immortality", or any state answering to a Divine Kingdom. And yet Professor Ladd contends for both these hopes. It can hardly be necessary to remind Professor Ladd that it is not only "the unreflective mind" that believes in "the separability of the soul from the body". St. Thomas Aquinas held this belief (or rather this *thesis*), and his was a mind surely not "unreflective". Nor was it only "the theology of the past" that held the *demonstrability* of the soul's substantiality and essential indestructibility. This position is maintained by thousands of scientists and philosophers to-day who in no wise yield place in point of critical acumen to the relatively small body of writers who think otherwise. Whether it be true that "the conceptions of the earlier day, as to what it is 'really to be a substance'" in the metaphysical sense, no longer satisfy either physics, or psychology, or ethics, or the philosophy of religion", will depend upon just what those vaguely hinted at "conceptions of the earlier day" really were. None the less, however, it is true that the conceptions held at the present day by a countless number of reflective minds as to what it is for the soul to

be a "substance", and an essentially immortal substance, will satisfy all the exigencies of physics, psychology, ethics, and the philosophy of religion.

Aside from the outright denial of the soul's substantial nature or at least uncertain grasp thereof, there lies at the bottom of Dr. Ladd's writing the fatal weakness of subjectivism which has vitiated all modern philosophy from the days of Descartes onward. The mind is not motived primarily from without but from within, not by the object, but by the subject, in its grasp of such fundamental truths as the existence of God, the substantiality, spirituality, and immortality of the soul. It is moved hereto by instinct, impulse, feeling, confidence, trust, hope. Hence we are not surprised to read that "the essentials of the belief in immortality for the individual can be maintained only in the form of a *confidence* [italics ours] that God in whom every individual of the human race lives and moves and has his being, will continue to preserve and to develop those whose preservation and progress accord with his most holy and beneficent World-plan. But the rising faith of religion is that this World-plan will somehow show itself in the future as the redemption of the race" (p. 260). And so the hope of immortality becomes "not only a permissible but a highly reasonable hope", so that "he who enters and faithfully pursues the Way may *expect* to reach toward the End; he who begins the life which is a union of heart and will with the Divine Life may reasonably—and in the highest form of success may assuredly—hope to attain the life immortal" (p. 261). There is no arrogance in the attitude of the Catholic philosopher when he maintains that He *knows* that the soul, being an imperishable "substance", *must* attain an immortal life of bliss —perfected development—if it fulfil in the present sphere of existence the requisite conditions, i. e. reasonable fidelity to its own nature; and, on the other hand that it *must* arrive at a no less immortal life of failure, loss, and misery, if it live abnormally in the present life and pass hence in such a state. The difference between Catholic philosophy and that held by Professor Ladd is, it will be seen, radical.

HISTORY OF THE CATHOLIC CHURCH. For Catholic Parochial and High Schools. By the Brothers of Mary (Brother Gustavus, Author), Chaminade College, Clayton, Mo. Pp. 252.

Priests who are passing into the twilight of life look backward now and again with a comparing eye upon some of the educational instruments that were theirs in the morning of their school days—comparing, that is, the text-books over which they conned with those

enjoyed by the youngsters of to-day. Of course, it may be questioned whether any boy ever did *enjoy* a school book; but the fault for the absence of the joy lies in the boy, not in the modern book. It would be odious to make any explicit comparison here between the school books of the past and the present. The thought of contrast, however, comes to the mind of the reviewer as he glances through the above little manual of Church History. He certainly never came across a book of the kind, when he went to school. There were in those far-off days two or three abridgments of the subject, but they were edifying books for discursive perusal rather than for class purposes. Here, however, is a text-book that ought to satisfy the most exacting terms of modern pedagogy. Clear-cut paragraphs boldly headed so that the eye, the portal of the mind, is forced to stand wide open for the facts to enter. Numbered straight ahead, too, are these sections, from one to the (almost) three hundred, so that the intellect is helped to see the complete concatenation of events. Then come the "topical outlines" whereby the field is resurveyed and the synopsis reapprehended. Next follows the "references for reading", pointing out a very considerable list of easily accessible sources of further information. Beyond this are the "Notes", in which special items—terms, persons, places, and so on, pertinent to the text—are briefly explained. Lastly, there is a good topical index, which gives an additional key to the things worth while. There is in the beginning also a table of contents, which however fails somewhat of its full value by reason of the omission of the respective paging.

As regards both its contents and method the book is admirably adapted to the purpose for which the authors have designed it, namely, "to meet the requirements of the seventh and eighth grades of the parochial school, or of the first and second years of the high school"; and, we might add, the boys and girls who have mastered the little manual—a feat they may easily perform with the aid of a competent teacher—will possess an intelligent, and comprehensive knowledge of the Church's life—her doctrinal and sacramental ministries, her institutions, her heroes of sanctity, her great teachers, her conflicts with foes without and within, her defeats and victories—and, above all, her divine origin, conservation, and destiny. Any criticism that might be made would refer to points of omission rather than commission. Thus, for instance, it might have been well to have indicated the causes of the progress made by such movements as Mohammedanism, and the Reformation. The causes of the spread of Christianity have been indicated. Naturally the pupil may want to know why it was that these adverse currents grew and spread as they did. Of course these are matters that can be supplied by the teacher. Amongst the works of reference, the historical articles in

the *Catholic Encyclopedia* might have been especially indicated, since that great thesaurus, which is now so easily purchaseable, ought to be within easy reach of youths in our high schools. In conclusion may we not add a word of congratulation to the Brothers of Mary on having produced a manual that is so excellently adapted to its purpose—one that, while sufficiently elementary, is sufficiently comprehensive; one that is so well condensed, without being obscure or jejune; nor least, one that is so thoroughly methodical, without becoming a mere schematic outline.

THE CATHOLIC EDUCATIONAL ASSOCIATION BULLETIN. Vol. XII. November, 1915. Report of the Proceedings and Addresses of the Twelfth Annual Meeting at St. Paul, Minnesota, 28 June–1 July, 1915. Published quarterly by the Catholic Educational Association, Columbus, Ohio. Pp. 586.

The convention of St. Paul was a memorable event in the history of the Catholic Educational Association, as the work presented in the Report shows. The addresses at the general meetings covered the main aspects of the relations of the Church to education in its widest sense, including those elements which fit the Catholic for his duties as citizen in the commonwealth, and his attitude toward the public schools. The College and Seminary Departments had a joint session to discuss their mutual relations. The addresses of the Very Rev. J. P. O'Mahoney and Mgr. John B. Peterson of the Boston Seminary bear chiefly on this subject.

The most interesting and practical features of the Convention took shape in the discussions of the Parish School Department. Both in the Superintendents' Section and in the General Division, the papers read were enlightening and important in their bearings on the work of the teacher. The subjects of special training, supervision, particular disciplines, such as Bible teaching, commercial courses, and the training of defectives, were considered in their leading phases. The Report is a fine record of the admirable work which the Association is continually doing in an unpretentious but effective way.

COLLECTED POEMS. By Condé Benoist Pallen. P. J. Kenedy & Sons. New York. 1915. Pp. 261.

THE PILGRIM KINGS, GRECO AND GOYA, AND OTHER POEMS OF SPAIN. By Thomas Walsh. The Macmillan Co, New York. 1915. Pp. 140.

TALKS ABOUT POETS AND POETRY. By the Rev. J. J. Malone. William P. Linehan, Melbourne. 1915. Pp. 195.

Few if any priests are without a love of genuine poetry. The literary apprenticeship through which they pass on their way to the sanctuary and their daily communion with the master singers of psalm and hymn serve to develop in them the germs of poesy that are natural to the human soul. It may, therefore, be presumed that such poetical works as those here introduced will interest the clergy, the more so that Christmastide is near at hand when one likes to give to others the treasuries of song one has found to delight his own ear.

Poets are heralds of those higher things which men are likely to forget in the humdrum of daily toil and petty strife. Their voice, laden with murmurous echoes from distant, sunny shores, stirs men's souls as the autumn breezes stir the yellow leaves. If they are loyal to their sublime mission, men will always be ready to listen to the message they carry; for the fascination of poetry and song is as elemental and primitive as the charm of the mother's voice.

Condé Benoist Pallen is a bard baptized with heavenly fire and a prophet whose eyes have been touched to behold visions of glory and to dream golden dreams. He sings of the land of the holy Grail; the wonderful, misty land, that lies in the path of the rising sun, and which we all dimly remember as the home of the sweet fancies of innocent childhood when heaven lay about us and angels were our playmates. He touches the same strings of the harp of song that have thrilled in ecstatic rapture to the fingers of Dante. This royal kinship of genius he feels when he sings:

> How may I sing, unworthy I,
> Our Lady's glorious sanctity?
> She whose celestial shoon
> Rest on the hornéd moon
> In Heaven's highest galaxy;
> She whom the poet sang of old
> In that rare vision told
> In soft Tuscan speech of gold,
> The spotless spouse and mother-maid.
> (*Maria Immaculata.*)

He is not a poet of doubt nor of gloomy pessimism, whose songs with their weary burden of the world's misery grate on our ears as the cavernous accents of the raven's funereal chants in the bleak days of Fall. Nor does he tune his lyre to the groveling tastes of those that have wedded their desires to the dust and worship at the altars of unhallowed fire. His muse is a chaste, consecrated virgin, whose eyes reflect the light of heaven and whose foot is on the thres-

hold of another world. In "The New Rubaiyat" she sings of undying trust and unfaltering faith and rebukes the sensuous philosophy and the querulous pessimism of Omar. She divines the bright morn in the first streaks of grey and anticipates the dawn that skirts the darkest midnight hour.

> The need of Faith from nature's secret learn;
> Reason from Faith and Faith from Love in turn
> Draws life and light; in One see all the rest,
> And in things seen the things unseen discern.

Lines which are thoroughly Dantesque in flavor and in their graphic vividness! In "Love and Death" the chords of hope become fuller and richer and swell into organ-like peals that drown in majestic harmonies the last shrill notes of wavering distrust; its keynote is jubilant triumph, as of one who having ascended to the crest of the mountain sees stretching before him the land of promise where tears are dried and death is swallowed up in life:

> And looking now upon the bier,
> My love no longer drops a tear,
> For Death's vast mystery grows clear.

The same theme is magnificently handled in the two dramatic poems: "Aglaë" and "The Feast of Thalarchus". Though similar in leitmotif and structure, each presents different phases and new, surprising effects. Here are descriptions that glow with color and phrases of the deftest modeling, which haunt the memory with the echoes of their musical rhythm.

But the poet's harp is one of many strings, each one of which is made to yield sweet strains. Of love, song's eternal theme, needs must the poet sing. And he sings of it, not wantonly, but reverently and in accents chastened and refined. Bridal love he glorifies, and the sacramental love of parents. In "The Babe" he treats of a delicate theme with delicate touch and infinite tact. Yet here is a depth of emotion, as is rarely found in the wild surgings of passion that form the staple of modern poetry; it is the power that has gathered inward strength by discipline and restraint.

"In Circe's Den" embodies the inspiration of the poet fused with the divine anger and the fervor of the prophet. The rugged verse quivers with indignation and biting satire for the material tendencies of the age; withering is the poet's scorn for

> Dullard and sot crammed full
> Of the meat of the flesh,
> Gross bulk ensnared and held
> In the sense's mesh.

By way of contrast the same poem contains verses radiant with beauty and vocal with melody, such as these:

> Flashes the gossamer thread
> Pearled with the dawn;
> Silver soft shafts of Apollo
> Gleam on the lawn.

"The Death of Sir Launcelot" brings us back to the times of Romanticism. The penitence of the unhappy knight is described with an insight into the human soul and with a swift touch that reminds of Francis Thompson. The graceful "Fable for Lydia" weaves classical reminiscences into a texture, resplendent with brightest hues, yet severe in the chasteness of its design.

The test of the poet's rhythmical skill is the austere measure of the sonnet, wherefore poets of inferior plastic powers eschew this form of composition and take to looser metres where they feel more at ease. Condé Pallen gives us a number of skilfully wrought sonnets; even here he feels as free as the eagle in his flight. He carves little cameos that are a delight as they flash forth a sunburst of colors.

In the stately "Ode to Georgetown", the melodious cadences of which rise and fall as the ocean waves, he renders an affectionate tribute to the Alma Mater which equipped him for the battles of the world and sent him forth

> To life's giant enterprise.

There is something anthem-like and monumental about our poet's verse; it is more than the light playing on the wings of fancy; it is thought, made ductile in the fire of the imagination, and wrought into shapes of beauty and things of joy.

These poems are like wildflowers which have grown among golden harvests; they are the ornamental part of a life that has been spent in useful pursuits and that has to its credit a long list of splendid works. Beauty and truth, elegance and solidity are most gracefully entwined in the great achievements of the author who can claim the two rare titles of savant and poet, either of which is sufficient to satisfy the ambitions of even the greatest.

Goethe is quoted as having said that every poem vibrating with true life is, in a sense, an occasional poem, one uttered in response to certain compelling circumstances and coming as an echo to an imperative call from without. This applies very strikingly to the collection of poems gathered in Mr. Walsh's attractive little volume. All of them bear the traces of the soil from which they have sprung; they

are steeped in what we are wont to call local atmosphere and color. To this fact they undoubtedly owe much of the charm which they possess; for, one of the prime requirements for the success of a poem is that it avoid everything which savors of the abstract and that it bring us face to face with the real and the concrete.

Mr. Walsh is a poet of great descriptive powers and of vivid imagination; nor is he a stranger to the lighter and subtler moods of a playful, sportive fancy, as appears in his delightful, ethereal creations, "Holy Wells" and the "Birth of Pierrot". The latter's opening lines are of an exquisite realism:

> Was it a bird that sang?—was it the plash
> Of silvery water—that awakened me?

In a few bold strokes, in two or three dashes of color, in lines rapidly moving and in a rhythm delicately attuned to the sentiment expressed, he brings before our vision pictures saturated with detail and aglow with life:

> The beast came down with ribald hand
> And wrenched the autumn arasses apart,
> The weavings of the bronzéd oak,
> The scarlet maple's broidered art—
> Threw back the sumach's royal pall, and broke
> The chrisméd seals of summerland. (*Invasion.*)

He is at his best when he sings the glories of Spain, the soul of which he so thoroughly understands, and when he celebrates her immortal artists and world-renowned theologians. "Egidio of Coimbra" is a fine piece of character-painting mirroring faithfully the human frailties as well as the nobler traits of the medieval Spaniard. The dramatic poems contained in the book reconstruct the Spain that has passed away in its dying splendors and its dreamy mysticism; the scenes breathe the irresistible fascination associated with the land of the Alhambra and the Cid. There is an undercurrent, also, of a sly and genial humor that begets a tolerant smile for human weaknesses and makes us look on the follies of our brothers with understanding sympathy rather than with stern condemnation. The last of these melodious strains, the music of which long lingers in our memories, is dedicated to the

> Virgin—unblemished with the stain
> That is the common doom of humankind
> Since that first disobedience was wrought. (*To Our Lady.*)

Next to the poet ranks the interpreter of the poet's visions. He is akin to the poet, for he has inherited something of his inspiration; he sees nature's beauties and life's mysteries with poetic sensitiveness

and penetration. He transposes the poet's message into a key more familiar to the ordinary ear, and thus unlocks the treasures stored in verse and rhyme.

Every page of Father Malone's charming book displays the author's poetic insight, his broad human sympathies, and his extraordinary felicity of expression. He does not wish to usurp the place of the poets whose art he analyzes, but endeavors to win for them new readers and admirers. And in this he succeeds well; by the judicious quotations he culls from their writings he whets the appetite for a more intimate acquaintance with the productions of their genius. Gordon and Kendall, Australian poets of the second half of the nineteenth century, have something of the primitive freshness and unspoiled naturalness of the country whose sons they are. Their songs are like fresh breezes laden with the invigorating scent of firs and the tang of the ocean waves. Though a generous critic, Father Malone is not blind to the shortcomings of their art. His essays on the two Australian poets deserve careful study; they abound in shrewd observations and in delightful pictures of Australian life. Many passages rise to the plane of true poetry, though unhampered by measure and verse. The volume contains, also, an essay on Goldsmith and one on Anthologies of Irish Verse. But even familiar objects reveal new phases of beauty and interest when presented by one whose keen eye carries his vision beyond the horizons that limit the perceptions of the many. C. B.

FELIX O'DAY. By F. Hopkinson Smith. Illustrated by George Wright. Charles Scribner's Sons, New York. 1915. Pp. 370.

Felix O'Day is the story of an Irish gentleman in search of his young wife who has become alienated from him. Not love, but pity and the desire to avenge himself on the man who has wronged him, actuates Sir Felix in his eager quest through the by-ways of New York City. Eventually his first motive is turned into a nobler channel. Meanwhile he comes into contact with a number of people among whom loom large an Irish couple of the Catholic faith and their parish priest, Father Cruse. These, like all the characters of the book, are drawn with a touch of realism that must convince the reader of the writer's insight into human nature. Father Cruse is a type of the Irish-American priest whom one finds active in large centres of civilized misery like New York. What the author thinks of that type is gathered from the sentiments of Felix O'Day, the hero of the story, who belongs to the class of Protestants that do not much frequent churches, though they may have a keen appreciation of natural virtues and recognize the effect of genuine religious-

ness in others. Sir Felix had known a number of priests. "They were thoroughbreds in their manner and bearing; their self-imposed restraint, self-effacement, absence of all unnecessary gesture, and modulated voices had made them so; but the warmth of this one's underlying nature was as unexpected as it was pleasurable." Later on he learns from other men that the warmth, accompanied by unselfish readiness to serve those in need, is not restricted to exceptional characters among the priesthood. "When you are in trouble, either hungry or hunted—and most of the poor are both—walk into a Catholic priest's house and see what will happen. You will find that a priest in New York is everything from a policeman to a hospital-nurse, and he is always on his job. When nobody else listens, he listens; when nobody else helps, he holds out a hand." As is well known, the author's novels are of the healthy sort that wins one's sympathy by the portrayal of actual conditions. At the same time they suggest a sound moral purpose. This story, moreover, gives us a glimpse of pastoral activity likely to make the Catholic priest better known as an agent for good in our social life.

Literary Chat.

The desire has been widely felt and frequently expressed that some capable scholar would take in hand a thorough critique of Henry Charles Lea's famous, or, as some might call them, infamous books on the history of certain Catholic institutions, especially Auricular Confession, Celibacy, and the Inquisition. There is in all these works a display of erudition, in part genuine, in part specious, which doubtless misleads many readers, causing them to judge wrongly of the Church to whom they attribute the abuses that are inseparable from the human element commingled with the divine in the historic growth of Christianity.

The worst effect of Mr. Lea's specious books is that many of those who read them suspect that they are irrefutable, a suspicion which is fostered by the fact that they never have been refuted—an obvious fallacy of course, *transitus ab esse ad non posse;* but all the same insidious. Critiques of various portions of Mr. Lea's writings have, it is true, appeared in periodical literature, and there is a very thorough demolition of one of his chapters in Father Casey's *Notes on a History of Auricular Confession.* (McVey, Philadelphia.)

The latter little volume is not as widely read as it deserves to be. Those who know it best see why it is practically impossible, even should it be worth while, to follow up Mr. Lea through the dense thicket of citations and mazes of references in which he manages to hide so much truth and conceal so many errors.

The concealment here suggested need not have been intentional, much less malicious. Probably it was neither. Mr. Lea's book on the *Inquisition* was translated into French by M. Paul Fredericq, who considers it "the most extensive, the most profound and the most thorough history of the Inquisition that we possess". This judgment of the French translator would concern us

little had it not given occasion to Professor E. Vacandard to express his expert opinion on the same subject in the preface to his study on the Inquisition. The exception taken by M. Vacandard runs thus: Mr. Lea's work "is far from being the last word of historical criticism. And I am not speaking here of the changes in detail that may result from the discovery of new documents. We have plenty of material at hand to enable us to form an accurate notion of the institution itself. Lea's judgment, despite evident signs of intellectual honesty, is not to be trusted. Honest he may be, but impartial never. His plan too often gives way to his prejudices and his hatred of the Catholic Church. His critical judgment is sometimes gravely at fault." (P. vii.)

Professor Vacandard, it need hardly be said, would make no such charge without adequate evidence. Some of that evidence has now been made easily accessible by Fr. Bertrand Conway, C.S.P., in his excellent translation of M. Vacandard's essay. The book is not meant to be a formal refutation of Mr. Lea's volume. It is intended to be "a critical and historical study of the Coercive Power of the Church", and whenever Mr. Lea's views come within the field they are given their due attention. The index at the end of the volume does not, however, sufficiently indicate the latter fact. Mr. Lea's name appears there only once (the reference should be to page 149 instead of 150); but a glance through the volume will meet with it quite frequently. The earlier edition of the work was reviewed in these pages, and it suffices to recommend this cheaper reprint most strongly to the attention of the clergy. (Longmans, Green & Co., New York.)

Another important work which we reserve for future notice is *The Church of Christ* by Fr. Peter Finlay, S.J. The volume embodies a course of eight lectures delivered by the author in the Dublin College of the National University of Ireland. Readers of the volume will thank the "very dear friend" at whose desire the lectures "have been published and who defrayed the whole cost of publication, that so they might reach a wider circle of readers". The latter purpose will be facilitated by the unusually low price for which the very presentable volume can be purchased. The work deals with a well-known topic—the foundation and constitution of the Church; but the name of the author is ample guarantee that there is an individuality about the mode of treatment which makes the book worth while. (Longmans, Green & Co., New York.)

Under the comprehensive title *Civilization and Culture,* Fr. Hull, S.J., has arranged a series of short essays that deal with the foundations as well as the contents of the two controlling ideas indicated. Civilization means, he says, an organized social and civic code, security of life and limb and property, and a stable relation of mutual trust and confidence, between man and man, based on the foundation virtues of justice, honesty, and truth. Culture, on the other hand, means a system of functional activity productive of mental, moral and material results beneficial to mankind and not detrimental thereto—which means that the sciences and arts must also be dominated by justice, honesty, and truth, as well as regard for the well-being of humanity.

If it be thought that these definitions are not full of sunlight, it should be noticed that the main terms embodied in them form the subjects of as many separate essays, in which they are made not only translucent, but likewise extremely interesting.

Of the more noteworthy of the score of chapters, the two that deal with the Church and Civilization will be found especially illuminating. The subject has of course been treated times beyond count. Allies, Balmes, Baluffi, Young, are well-known authorities who have seemingly gone quite thoroughly into the matter. And yet, as Fr. Hull remarks, there is no point of controversy that crops up more frequently. Nor is the subject easy to dispose of or to make plain to the man in the street. The books and periodical papers that discuss

it are sure not to be at hand when you have to tackle an objection. And so he says, "we still stand badly in need of a really standard classic on the subject, working out first the history of Catholicism as a civilizing power in the past, and secondly its comparison with Protestantism in the various countries of to-day."

Fr. Hull then goes on to sketch the broad outlines of the needed work, and as one surveys them their suggestiveness, sanity, and eminent practicability impress themselves on the mind. And now springs up the hope that the author himself may find the leisure to develop the plan he has so ably projected, and give us the missing work. The present booklet itself contains the essential ideas thereof, and the chief sources of statistical and other details are mentioned by him. *Sperabimus!* (Examiner Press, Bombay; P. J. Kenedy & Sons, New York.)

Benziger Brothers have recently published *The Little Office of the Blessed Virgin*, conformed to the recent Pontifical Decrees, in Latin and English on parallel pages. The neatly made little manual contains likewise the *Office of the Dead* in the same languages. It is a serviceable booklet for Religious and for all who use the form of devotion it contains, and who want to be familiar with the English equivalent of the Latin psalms and hymns.

The popular author of *Tom Playfair, Percy Wynne,* and other boys' favorites, shows no lessening of skill in his latest story, *That Office Boy.* This, like most of Father Finn's other books, is the boy's own. We had almost said *very* own, but the ownership must in part be shared by the fictitious Father Carney who directs the Young Ladies' *Sodality* spiritually, though the "office boy", Michael Desmond, brings the Sodality successfully through the contest with the "Sunflowers" for the grand piano. Christmas enters the story at the end, which gives the book a note of timeliness. So too the "office boy" gives Father Carney a suggestion how to manage a contest. Maybe other directors of unfictional Sodalities might take a hint of how to do—or not do—the same. Anyhow, it's a clever, mirthful, well-told story. (Benziger Bros., New York.)

Speaking of books having about them a Christmas note brings to mind a recent volume entitled *The Wondrous Childhood of the Most Holy Mother of God* by Blessed John Eudes. It is translated from the French and published by the Sisters of the Good Shepherd (Peekskill, New York). The book, as the title suggests, treats in a devotional way of Our Lady's Childhood. It is dedicated "to all Religious . . . to all who wish to educate little girls in the fear and love of God. Coming from the pen, or better the heart, of the "Author, Doctor and first Apostle of the devotion to the Sacred Heart of Jesus" and also Mary, its every page breathes solid and tender piety. Its appeal is simply to the devout religious women and to Christian mothers. Critics, historical critics, will have no use for it. The translation is well done and the volume, bound in Our Lady's color and encased in a neat box, makes an appropriate Christmas token.

Whether or not the Carnegie Endowment for International Peace have accomplished anything commensurate with the munificence of its founder will depend upon the standard of value one takes in forming an estimate. If visible success in abolishing war and securing pacific arbitration as a substitute for the arbitrament of armament be one's criterion, nothing would seem to be needed outside the battlefield of all Europe to mark the failure of the undertaking. There are, however, other, even though invisible, measures of success. They lie in the illumination of the mind and the strengthening of the will and the active energies toward the *ideals* of peace and the prevention of war. In this direction it would not be difficult to point to the beneficent agencies which the Foundation has created and sustained. Perhaps the literature issued by

the Endowment may be taken to be one of the most efficient of such agencies. The *Year Book* for 1915—the fourth annual of its kind—which has just appeared, gives full statements of what has been accomplished by the Association during the past unpropitious twelve months. The volume is published for gratuitous distribution and can be had by any one caring to know what the Association is and has been doing. The book likewise contains the list of other cognate publications which may be obtained by applying to the Secretary, at 2 Jackson St., Washington, D. C.

The Rev. Dr. Urban de Hasque, of Oklahoma, has written an historical sketch of *St. Patrick's Indian Mission at Anadarko, Oklahoma.* The mission is one of the most flourishing Catholic centres among the Kiowa, Comanche, and Caldo tribes, and owes its existence practically to the generosity of Mother Katharine, Superior General of the Sisters of the Most Blessed Sacrament for the Indians and Colored Races. It took its name from the late Archbishop of Philadelphia, the Most Rev. Patrick John Ryan, who as one of the Directors of the Indian Bureau seconded the efforts of the Benedictine Fathers in charge of the spiritual care of the mission, to secure Government recognition and later on regular support for the Indian children of the institution. The domestic and teaching departments are under the management of the Sisters of St. Francis (Philadelphia Foundation).

Father Bertrand L. Conway's *Studies in Church History* contains nine well written essays dealing with controversial questions. The topics are Christian Asceticism in the Early Church, Ecclesiastical Government, the Influence of Christianity on Roman Law, the Penitential Edict of Pope Callistus, the Legend of Pope Joan, the Assumption of the Blessed Virgin, and the Condemnation of Galileo. Two chapters, dealing with the Council of Trent and Cardinal Allen, are in the form of reviews rather than of polemical discussions, although they throw light on mooted points concerning the so-called Reformation. The essays are characterized by a tone of judicious impartiality that gives them a worth beyond that derived from the mere historical information they contain. (B. Herder.)

Apostel Kalender, 1916, is the latest accession to the list of "missionary annuals" published in the interests of German Catholics in America. Besides the usual almanac features and several stories of an edifying and attractive character it gives an account of the origin and labors of the Congregation of the Divine Saviour, notably in the Catholic Colony of St. Nazianz, Wisconsin, founded by Father Ambrose Oschwald in 1854. The "Salvatorianum", the new seminary for the education of clerics, is the place of publication of the "Kalender". Like the Fathers of the Divine Word, these priests engage in educational, industrial, charitable and missionary work, adapting themselves to local circumstances. There is also a Sisterhood of the Divine Saviour.

It is a remarkable fact that a boy who had lived barely eighteen years, and that in comparative isolation from the world, and who has left us no record of extraordinary achievements of genius such as signalize, for example, young Chatterton, who died at the very same age, should be remembered as worthy of lengthy notice even after three and a half centuries. Yet there are millions who are eagerly interested in the facts of that young life, and who are prepared to model their own lives or those of their children on the same pattern. This is the reason why a new biography of St. Stanislaus Kostka finds a welcome among young and old. Father Kane gives attractiveness to his presentation of known facts by his vivid and graphic description of persons and scenes in whose midst the young Saint spent his days. *For Greater Things* is an apt title of the volume, because it points out the true significance and the heroic aim which alone make such a life valuable. (B. Herder.)

Books Received

THEOLOGICAL AND DEVOTIONAL.

DOGMATIC SERIES. By Roderick MacEachen, Priest of Columbus Diocese. In five volumes. (*Catholic Library.*) Catholic Book Co., Wheeling, W. Va. 1915. Pp. 198, 231, 242, 226, and 229.

LA ASCÉTICA DE SAN PABLO. Conferencias de Teología Bíblica dadas por el P. José M. Bover, S.J. Tipografía Católica, Barcelona. 1915. Pp. 200. Precio, 2 *pesetas* 50.

LA SAINTE EUCHARISTIE. Par le R. P. Éd. Hugon, O.P., Maître en Théologie, Professeur de Dogma au Collège Pontifical "Angélique" de Rome, Membre de l'Académie Romaine de Saint-Thomas. Pierre Téqui, Paris; Librairie St. Michel, 207 Tremont St., Boston, Mass. 1916. Pp. vi-372. Prix, 3 *fr.* 50.

L'APOSTOLAT DE LA JEUNESSE PENDANT L'ANNÉE DE LA GUERRE ou Entretiens familiers destinés aux Maisons d'Education, Collèges, Pensionnats, Écoles, et aux Familles. Par M. l'Abbé L.-J. Bretonneau, Ancien Sous-Directeur du Collège Saint-Grégoire, Missionaire apostolique, Directeur de la *Croix de Touraine.* Pierre Téqui, Paris; Librairie St. Michel, 207 Tremont St., Boston, Mass. 1916. Pp. ix-204. Prix, 2 *fr.*

PHILOSOPHICAL.

THE FALSITY OF THE THEORY OF EVOLUTION. By the Rev. A. M. Skelly, O.P. The Kaufer Co., Seattle. 1915. Pp. 84. Price, $0.15.

WHAT IS A CHRISTIAN? A Book for the Times. By John Walker Powell, author of *The Poets' Vision of Man, The Silences of the Master, Him that Overcometh.* The Macmillan Co., New York. 1915. Pp. xxix-201. Price, $1.00.

RECTITUDE ET PERVERSION DU SENS NATIONAL. Par Camille Jullian, Membre de l'Institut, Professeur au Collège de France. (No. 5, "*Pages actuelles*", *1914-1915.* Conférence du *Journal des Débats.*) Bloud & Gay, Paris. 1915. Pp. 40. Prix, 0 *fr.* 60.

DER DEUTSCHE KATHOLIZISMUS IM WELTKRIEGE. Gesammelte Kriegsaufsätze aus der Zeitschrift *Theologie und Glaube*, herausgegeben von den Professoren der bischöflichen philosophisch-theologischen Fakultät zu Paderborn. Mit einem Vorwort von Dr. Karl Joseph Schulte, Bishof von Paderborn. Ferdinand Schöningh, Paderborn. 1915. Seiten vii-192. Preis, 2 *Mk.* 50.

LITURGICAL.

THE LITTLE OFFICE OF THE BLESSED VIRGIN MARY. Conformable to the Recent Pontifical Decrees and the Office of the Dead in Latin and English. Benziger Bros., New York. 1915. Pp. 432. Price, $0.75 *net.*

COLLECTIO RERUM LITURGICARUM ad Normam Novissimarum Constitutionum Apostolicae Sedis et recentiorum S. R. C. Decretorum concinnata a Jos. Wuest, C.SS.R. Editio altera, aucta et emendata. Mission Church Press, 1545 Tremont, St., Boston, Mass. Pp. 353. Price, $1.25.

HISTORICAL.

HISTORY OF THE CATHOLIC CHURCH. For Catholic Parochial and High Schools. By the Brothers of Mary (Brother Gustavus, author). Chaminade College, Clayton, Mo. 1915. Pp. 252.

LES CRUAUTÉS ALLEMANDES. Réquisitoire d'un Neutre. Par Léon Maccas, Docteur en Droit de l'Université d'Athènes. Préface de M. Paul Girard, de l'Institut. (*La Guerre de 1914.*) Nouvelle édition, 6e mille. Nouvelle Librairie Nationale, Paris. 1915. Pp. xv-309. Prix, 3 *fr.* 50.

THE INQUISITION. A Critical and Historical Study of the Coercive Power of the Church. By E. Vacandard. Translated from the second edition by Bertrand L. Conway, C.S.P. New edition. Longmans, Green & Co., New York and London. 1915. Pp. xiv-195. Price, $0.50 *net.*

YEAR BOOK FOR 1915. Carnegie Endowment for International Peace, Washington, D. C. Pp. xvii-181.

MISCELLANEOUS.

THE GLAD HAND. And Other Grips on Life. By Humphrey J. Desmond, author of *Little Uplifts, The Larger Values, The New Laity and the Old Standards,* etc. A. C. McClurg & Co., Chicago. 1915. Pp. 118. Price, $0.50 *net.*

FÉLIX O'DAY. By F. Hopkinson Smith. Illustrated by George Wright. Chas. Scribner's Sons, New York. 1915. Pp. 370. Price, $1.35 *net.*

THE BURDEN OF HONOR. By Christine Faber. P. J. Kenedy & Sons, New York. 1915. Pp. 291. Price, $0.75 *postpaid.*

SIR CHRISTOPHER LEIGHTON or The Marquis de Vaudreuil's Story. By Maria Longworth Storer. B. Herder, St. Louis. 1915. Pp. 325. Price, $1.00.

MARY. A Romance of West County. By Louise M. Stackpoole Kenny. R. & T. Washbourne, London; B. Herder, St. Louis. 1915. Pp. 273. Price, $0.75.

THE GODDESS OF GHOSTS. By C. C. Martindale, S.J. P. J. Kenedy & Sons, New York. 1915. Pp. xi-219. Price, $1.00 *net.*

TALKS ABOUT POETS AND POETRY. By the Rev. J. J. Malone. Wm. P. Linehan, Melbourne. 1915. Pp. 195. Price, 2/-.

REGENSBURGER MARIEN-KALENDAR FÜR DAS SCHALTJAHR 1916. Einundfünfzigster Jahrgang. Fr. Pustet & Co., New York. Pp. 207. Price, $0.20; $1.50 a doz.; $11.00 a hundred.

THE MIGHTY AND THE LOWLY. By Katrina Trask, author of *In the Vanguard,* etc. The Macmillan Co., New York. 1915. Pp. 155. Price, $1.00.

THAT OFFICE BOY. By Francis J. Finn, S.J., author of *Tom Playfair, Percy Wynn, Harry Dee,* etc. Benziger Bros., New York. 1915. Pp. 213. Price, $0.85.

CLEMENCIA'S CRISIS. By Edith Ogden Harrison, author of *The Lady of the Snows, Princess Sayrane, Prince Silverwings,* etc. Illustrations by Fred. J. Arting. A. C. McClurg, Chicago. 1915. Pp. 257. Price, $1.25.

HOW GERMANY SEEKS TO JUSTIFY HER ATROCITIES. By Joseph Bédier, Professor at the "Collège de France". Translated by J. S. (*Studies and Documents on the War.*) Armand Colin, Paris. 1915. Price, 0 *fr.* 50.

GERMAN ATROCITIES. From German Evidence. By Joseph Bèdier, Professor at the "Collège de France". Translated by Bernard Harrison. (*Studies and Documents on the War.*) Armand Colin, Paris. 1915. Pp. 40. Price, 0 *fr.* 50.

LES PROCÉDÉS DE GUERRE DES ALLEMANDS EN BELGIQUE. Par Henri Davignon. (No. 21, "*Pages actuelles*", *1914-1915.*) Bloud & Gay, Paris. 1915. Pp. 48. Prix, 0 *fr.* 60.

L'ARMÉE DU CRIME. Par Vindex. D'après le Rapport de la Commission Française d'Enquête. (No. 9, "*Pages actuelles*", *1914-1915.*) Bloud & Gay, Paris. 1915. Prix, 0 *fr.* 60.

INDEX TO VOLUME LIII.

PAGE

Absolution, Faculty: Confessions of Soldiers mobilized for War 214
of the Dead 231
Abstinence and Fast: Dispensation for Workingmen in the United States. 329
Advocatus on Episcopal Faculties 265, 458
Agape, or Love-Feasts, in the Early Church 261
All Souls' Day: Grant of Three Masses 437, 464
Altar: Flowers and Candles on—during Benediction 232
Altar, Privileged: Intention of Celebrant and Stipend-Giver 575
Angels and the Communications of Spirits 153
Angels' Cemetery—Why is it neglected? 585
Anti-Catholic Prejudice: Old and New 282, 462
Apologetics, Catholic: Some Thoughts 359
Apostleship of Prayer: Indulgences attached 575
Army Chaplain's Confessional Faculties 74
Assumption B. V. M.: Definition as Article of Faith 347
Bacon on the Imagination and the Reason 667
Banns of Marriage: Dispensation 230
Baptism: Ceremonies at Conditional 103
of Women in the Gospels 102
Beatification Decrees of 257 Irish Martyrs 68
Beatus: Removal from Churches of His Statues by Bishop 442
Benedict XV: Coat of Arms 129, 306
His Plea for Peace: Comment 629
urges Rulers and People to restore Peace 434
Benediction: Flowers and Candles on Altar 232
Benedictus at Mass: Time for Singing 347
Benson, Robert Hugh, as Novelist 165
Some Appreciations 113
Bethlehem: Census which brought Mary thither 86
Betrothal: Obligations arising therefrom 707
Bible: Musical Instruments 298
Biblical Commission: Decision on Parousia 451, 471
Binating when there is no Lack of Priests 695
Birth Rate in France and Russia 7
of Catholics in the United States 7, 332, 687
Bishop: Authority to remove Statue of one declared Blessed 442
Coat of Arms in America 457
Devices of Family Nobility 75, 82, 343
Commemoration of His Election at Low Mass 442
Dispensing Workingmen from Fast 329
Election: Oath of Secrecy 343
Faculties in the United States 265, 458
Faculty to permit Mass in Private Residence 73
Blessing of Houses: Diocesan Law 442
Boers in South Africa opposed to Catholics 425
Boundaries of Parish should be defined 345
Boxer Movement of 1900 in China 39
Bryce Commission: Germans in Belgium 632
Busch, Bishop of St. Cloud, Coat of Arms 79
Business: Priest should observe its Rules 646
Byrne. The Very Rev. James C.— 403, 543
Canada: Third Centenary of Planting of Faith 679
Candles and Flowers on the Altar at Benediction 232
Canevin, Bishop of Pittsburgh, Coat of Arms 78
Canon of Mass: Vicar Apostolic's Name 589
Canonista on Episcopal Faculties 265, 458
Carroll, Bishop of Helena, Coat of Arms 81
Carrollton Club, Bible Section, in St. Paul, Minnesota 403
Castellane-Gould Marriage Case 579
Catholic Authors and their Priest Characters 156
Census of the United States 1, 332, 687
Institutions: State Aid 501
or "Roman Catholic" 467, 693

PAGE
Catholic Periodicals: Priest's Duty 655
Writers in English Growing in Number 160
Catholicity essentially Temperate; Protestantism Intemperate 374
Cell-Life in Soulless Tissue 563, 705
Cemeteries and Churchyards: God's Acre 508
Cemetery, Angels': Why is it neglected? 585
Census of Catholics in the United States 1, 332, 687
which brought Mary to Bethlehem 86
Chant, Liturgical: Hypermetrical Syllables 219
Chaplains of Army: Their Confessional Faculties 74
Religious secularized 228
Charity in the Early Church 253
Child-caring Institutions, Catholic: State Aid 501
Children's Cemetery: Why is it neglected? 585
China: Growth of Church there 39
Choir not to be replaced by Victrola 699
Christian Science: How to refute 591
Christmas Masses in Oratories 107
Christological Errors: American and Jewish 350, 598, 708
Chronological Difficulties of the Passion 86
Churchyards and Cemeteries: God's Acre 508
Coat of Arms of Bishop Busch of Saint Cloud 79
Canevin of Pittsburgh 78
Carroll of Helena 81
Curley of Saint Augustine 80
Bishops in America 340
Their Secular Devices barred 75, 82, 343
Pope Benedict XV 129, 306
Colby, Elbridge: on Priest in Fiction 24, 156
Collects pro re gravi, on Doubles of First Class 71, 346
Colored People: Their Secret Societies 465, 698
Commemoration of Bishop's Election at Low Mass 442
Communion: Deacon as Minister 104
Fast in Case of Operation 344
Frequent and Priests' Punctuality at Mass 220
Its Effect in China 44
of Sisters in Parish Church 464
Conditional Baptism: Ceremonies 103
Confession: Faculties of Army Chaplains 74
Confraternity of Divine Infant of Prague 467, 597
Consecration at Mass: Prayers by Children during 231
Consecration or Dedication 466
Conversion for sake of marrying Catholic 419
Conversions: Official Reports to Chancellors 97
Converts and the Impediments of Marriage 170
Cooper (Dr. James) on anti-Catholic Prejudice 292
Corelli's *The Master Christian* 26
Courtesies of Life 636
Crawford (F. Marion) and Henry Harland: Catholic Novelists 161
Cremin, S.T.L., L.Ph. The Rev. C. F.— 182
Curley, Bishop of St. Augustine, Coat of Arms 80
Davis (Andrew Jackson) and Mesmeric Trance 142
Deacon: Anticipation of Matins and Lauds 596
as Minister of Holy Communion 104
Deaconesses in the Gospels 97
Dead: Absolution after Requiem Mass 231
Death of Husband or Wife: Proof of Presumption 219
Debts contracted by Religious 593, 669
Dedication or Consecration 466
Diocesan Clergy take Precedence over Religious in Processions 230
Dismemberment of Canonical and Missionary Parishes 83
Dispensation from Banns of Marriage 230
Divine Infant of Prague: Status of Devotion 467, 597
Divinity of Jesus denied: Some Errors 350, 598, 708
proclaimed by St. Paul 222

PAGE
Division of Canonical and Missionary Parishes 83
Divorce: "Re-marriage" of Catholics 702
Drum, S.J. The Rev. Walter— 350, 472, 598, 708
Dunne (Bishop) on Episcopal Shields 457
Duplicating when there is no Lack of Priests 694
Early Church Charity Organization 253
Persecutions and the Present Wave of Bigotry 282, 462
Economic Ills inseparable from Social Organization 255
Eliot (George): Her Treatment of Priests in Novels 33
Engagement: Obligations arising therefrom 707
Episcopal Faculties, Ordinary and Extraordinary 265, 458
Shields in the United States (See Heraldry) 457
Eschatology: Decision on St. Paul's Parousia 472
"Those who are alive at the last day" 557
Espelage, O.F.M. The Rev. Sylvester— 39
"Et incarnatus est": Does Congregation kneel or stand? 589
Ethics of War 338, 609
Examinations of a Religious' Studies 73
Excommunication by Name, of Richard O'Halloran 577
Extension Magazine: Mexican "Prophecy" 470
Faculties, Episcopal: Ordinary and Extraordinary 265, 458
of Priests attached to Italian Army 213
Faculty to permit Mass in Private House 73
Fast and Abstinence: Workingmen dispensed 329
before Holy Communion in Operation Case 344
Fiction, Priest in— 24, 156
Financial Obligations of Religious 593, 669
First Friday: When it falls on Good Friday 104
Flood, Mus.Doc. W. H. Grattan— 298
Flowers and Candles on the Altar 232
Foraneus on Catholic Census in the United States 1, 332, 687
Fox Family and "Rochester Knockings" 142
Fryar (John R.) on God's Acre 508
Gavisk, LL.D. The Rev. Francis H.— 332
Gentlemanliness of Priests 521, 636
Gladden (Dr. Washington) on anti-Catholic Prejudice 291
God's Acre: Cemeteries and Churchyards 508
Good Friday: When it is First Friday 104
Gould-Castellane Marriage Case 579
Graham. The Rev. John E.— 282
Gregorian Trentain of Masses 105
Halachoth of St. Paul 403, 543
Harland, Henry: Catholic Novelist 161
Healy, S.T.D. The Very Rev. Patrick J.— 253
Heart of St. Paul, Powerful 14
Henry VIII's Divorce: Cardinal Wolsey's Part 521
Heraldry: Arms of Pope Benedict XV 129, 306
Bishop Dunne on Episcopal Shields 457
Devices of Family Nobility in Bishop's Coat of Arms 75, 82, 343
Ecclesiastical, in America 340
Four Recent Episcopal Coats of Arms 78
Historical Novel often misrepresents Conditions 158
Holy Childhood: Faculties for Promoters 574
Houses, Blessing: Diocesan Law 442
Humanity of Jesus denied by Protestants 350
Hypermetrical Syllables in Liturgical Chant 219
Impediment of Crime and Non-Catholics 181
Index of Forbidden Books: Priests in the United States 653
Recent Decree (14 April, 1915) 76
Indulgence attached to Apostleship of Prayer 575
for Certain Prayers for Peace 576
Portiuncula: Time for gaining 470
"Queen of the Most Holy Rosary" 680
Which Grants to be shown S. Congregation of Holy Office 678
Infallibility, Ecclesiastical: Where does it reside? 182

PAGE
Infant of Prague: Status of Devotion 467, 597
Infants: Viability of those prematurely born 587
Intention of Celebrant: Case of Privileged Altar 575
"pro vivo" in Requiem Mass 694
Intolerance of Prohibition 583
Irish Genealogies and Episcopal Coats of Arms 340
Martyrs (257) beatified 68
Irremovable and Removable Rectors in the United States 399, 455, 460
Italian Army: Faculties of Priests 213
Ordinary appointed for All Clerics at War 328
Jewish Christologies: Errors considered 598, 708
Thought: Thorough Study needed for Scripturists 405
Johnston. The Rev. Lucian— 373
"Just Man falls seven times a day" 109
Price: Case of Conscience 590
Kelly, C.S.B. The Rev. M. V.— 410
Kerby, S.T.D. The Rev. William J.— 636
Lambing, LL.D. The Rev. A. A.— 219
Lanslots, O.S.B. The Right Rev. D. I.— 424
La Rose. Pierre de Chaignon— 78, 129, 306
Latin should be Medium of Scholastic Philosophy 391
Lattey (Father) and the Parousia Controversy 472
Law of Moses and of Pharisaism 544
Leen (Father William) on Modern Spiritism 140
Letters: Priests and their Correspondence 648
Lowell (R. T. S.): His *New Priest in Conception Bay* 27
MacCarthy, B.C., B.D.L. The Rev. Joseph— 170
MacDonald, D.D. The Right Rev. Alexander— 557, 682, 705
Maher, O.S.A. The Rev. Richard Aumerle— 47, 197, 316, 483
Mariannhill, near Durban, in Vicariate of Natal 427
Marriage: Case where Parish Boundaries are not defined 345
Cases where Priest's Presence is not necessary 595, 702
Catholics "re-marrying" after Divorce 704
Dispensation from Banns 230, 702
Impediments: Converts 170
Is non-Catholic valid? 579
is safeguarded by Positive Law 172
Mixed: Can it be done away with? 410
Non-Catholic and Catholic Form 180
Obligations arising from Engagement 707
of baptized non-Catholic subject to Diriment Impediments 178
of Several Couples at Nuptial Mass 232
Presence of Parish Priest 595, 702
Presumption of Death of Husband or Wife 219
Rate of Catholics in the United States 7, 332
Maryknoll: Society for Foreign Missions gets "Decree of Praise" 449
Mass for Victims of War 442
Gregorian Trentain 105
in Private Residence: Bishop's Faculty 73
Low: Commemoration of Bishop's Election 442
Nuptial: Marriage of Several Couples 232
on Christmas Day in Oratories 107
Prayers aloud by Children during Consecration 231
Private Requiem: Monday Privilege 465
"pro populo": Its Application 67
Punctuality in Celebrating 219
Requiem: Intention "pro vivo" 694
Three, on All Souls' Day 437, 464
Votive, by Priests at War Front 219
When is Benedictus sung? 347
Matins and Lauds: Anticipation by Deacons and Subdeacons 596
McLaughlin, O.S.B. The Rev. J. B.— 661
McMillan, C.S.P. The Rev. Thomas— 583
McNeil, D.D. The Most Rev. Neil— 693
Medal, Scapular: Blessing 229

PAGE
Meehan, D.D. The Right Rev. Monsignor A. B.— 399, 669
Mental Telepathy and Subconsciousness 147
Mesmer and Cagliostro: Animal Magnetism 141
Mexican "Prophecy" in *Extension* Magazine 470
Midnight Mass in Oratories 107
Ministering Women in Gospels 97
Missa pro populo: Its Application 67
Mixed Marriages: Can they be abolished? 410
Modern Spiritism and the Church 140
Modernism, a Revolt against Reason 395
Monday Privilege of Private Requiem Mass 465
Moore's *The Lake* 26
Morning Intention to be made vocally 575
Mosaic Law and Law of Love 408, 543
Mosaism different from Pharisaism 544
Murphy. The Rev. J. T.— 563
Music of the Bible: Instruments 298
Mythic Christ: Dr. W. B. Smith's Error 350
Natal Vicariate: Present Position of Church there 427
Nature of Man needs Supernatural Assistance 666
Two Senses of the Word 664
Newman's Classic Definition of Gentleman 536
New York: State Aid to Catholic Institutions 505
"Non intres" in Absolution of Dead 231
Novelists, Catholic: Their Work 160
Priest in Fiction 24, 156
Nuptial Mass: Marriage of Several Couples 232
Oath of Secrecy in Episcopal Elections 343
O'Brien, S.T.B. The Rev. William T. A.— 14
O'Connell, Ph.D. The Rev. J. Byrne— 381
O'Dwyer, D.D. The Most Rev. Edward Thomas— 629
O'Grady, Ph.D. The Rev. John— 501
O'Halloran (Richard) excommunicated by name 577
O'Malley (Dr. Austin) on Ecclesiastical Heraldry 340
on Twilight Sleep 92
on Viability of prematurely born Infants 587
O'Neill, C.S.C. The Rev. Arthur Barry— 521, 652
(Scannell) on officially reporting Conversions 97
Operation in Hospital: Fast before Communion 344
Oratio Imperata on Doubles of First Class 71, 346
Organ at Holy Communion 685
Pagan Antiquity had no Law of Universal Love 254
Paladino and the Frauds of Spiritism 145
Papal Armorials: Introductory Study 129, 306
Coins: Illustrations 316
Parish Boundaries should be defined 345
Canonical and Missionary: Dismemberment 83
Church: Communion of Sisters 464
Secular: Committing them to Regulars 448
Parousia, or Second Coming of our Lord 451, 471
Passion: Its Chronology 86
Pastor in the United States: Deposition 399, 455, 460
Peace: Indulgences for Prayers for 576
Plea of Pope Benedict XV 434, 629
Penance, Sacramental, for Souls in Purgatory 597
Persecution is good for Catholics: History so teaches 297
of Early Christians and Bigotry to-day 282, 462
Pharisaism different from Mosaism 544
Philosophy at St. Thomas's Academy in Rome 63
Scholastic, in Seminary 381
Phonograph forbidden as Substitute for Choir 609
Physics, Biology, and Scholastic Philosophy 383
Pighius (Albert) and Papal Infallibility 183
Political Reasons the Basis of anti-Catholic Prejudice 282, 462
Poor: How Early Church helped them 256

PAGE
Pope's Gift of Infallibility ... 185
Plea for Peace ... 434, 629
Portiuncula Indulgence: Time for gaining ... 470
Precedence in Ecclesiastical Processions ... 230
Prejudice, anti-Catholic: Old and New ... 282, 462
Press: Priest's Attitude ... 652
Presumption of Death of Husband or Wife ... 219
Priest and Nun: Novel by Julia McNair Wright ... 26
Priest a Gentleman ... 521, 636
Priest and the Press ... 652
and the Courtesies of Life ... 636
in Fiction ... 24, 156
Private Residence. Bishop's Faculty to permit Mass there ... 73
Privileged Altar: Intention of Celebrant and of Stipend-Giver ... 575
Processions, Ecclesiastical: Precedence ... 230
Prohibition, a Phase of Declining Protestantism ... 373, 583
is basically Socialistic ... 379
One Aspect ... 697
Propagation of Faith: Faculties for Promoters ... 574
Propriety in the Use of Words ... 705
Protestant Novelists: Treatment of Priest Characters ... 25
Periodicals: Priest's Perusal ... 653
Protestantism a fast-loosening Structure ... 222
Prohibition a Sign of Its Decline ... 373
Protestants fear Catholic Church seeks Political Power ... 289, 462
ΠΡΩΤΟΣ in Matt. 26:17 and Luke 2:2 ... 86
Public Money to Aid Catholic Charity Institutions ... 501
Pulpit: Priest's Conduct therein ... 643
Punctuality in Celebration of Mass ... 219
Purgatory, Souls in: Sacramental Penance for Them ... 597
"Queen of the Most Holy Rosary": Indulgence ... 680
Reason's Control of Lower Nature ... 662
Rectors of Churches in the United States: Removal ... 399, 455, 460
Redmond (John) and the Pope's Peace Plea ... 630
Regular Clergy: Committing Secular Parishes to Them ... 448
Religious: Assumption of Debts ... 593, 669
Curtailment and Examination of their Studies ... 73
Secularized, as Chaplains ... 228
yield to Diocesan Clergy in Processions ... 230
Removal of Rectors of Churches in the United States ... 399, 455, 460
Requiem Mass for Intention "pro vivo" ... 694
Restitution: Case of Conscience ... 226
Revolt characterizes Novels and Plays of to-day ... 36
Rings at Marriage: Blessing for Several Couples ... 232
Romans, Epistle: St. Paul's Tribute ... 222
Sacramental Penance for Souls in Purgatory ... 597
Sacred Heart: Ejaculatory Prayer ... 576
Saint Antony on Sanctity being according to Nature ... 661
Athanasius's Life of Saint Antony ... 661
Dominic: Devotion of Fifteen Tuesdays ... 219
Paul as Opponent of Pharisaism ... 544
Halachoth ... 403, 543
Powerful Heart ... 14
Reference to our Lord's Second Coming ... 451, 471
Solicitude for Poor ... 259
Tribute in Letter to the Romans ... 222
Peter and Saint Paul: Their Work contrasted ... 406
Thomas on the Ethics of War ... 338, 609
on Man's Need of Supernatural Aid ... 666
Thomas's Academy in Rome ... 63
Sanctity: According to Nature ... 661
Sanctuary, Right of: God's Acre ... 511
Scapular Medal: Bishop's Permission ... 229
Scholastic Philosophy: Course in Seminary ... 381
Secrecy, Oath of, in Episcopal Elections ... 343

PAGE
Secret Societies among Colored Catholics 465, 699
Secular Devices in Episcopal Coats of Arms 75, 82, 343
Selfishness may be fine as well as coarse 637
Selinger, S.T.D. The Very Rev. Joseph— 83, 460
Seminary: Teaching of Scholastic Philosophy 381
Seven Times a Day: Scriptural Texts 109
Sheahan, V.F. The Very Rev. Joseph F.— 97, 585
Sisters: Communion in Parish Church 464
Debts contracted by Religious 669
Smith's (Dr. W. B.) Theory of a Mystic Christ 351
Social Rôle of the Courtesies of Life: Priest's Part 636
Socialism or Faith (Serial Story) 47, 197, 316, 483
Society for Foreign Missions, Maryknoll: "Decree of Praise" 449
Soulless Tissue: Its Cell-Life 563
South Africa: Status of Church there 424
Souvay, C.M. The Rev. Charles L.— 86
Spiritism increasing more and more 140
Spirits Discarnate: Can they communicate with us? 148
Spiritual Life alone enables Man to grow naturally 664
Stainer's Volume on Music of Bible 298
Stanislaus, O.F.M. The Rev. Fr.— 226
State Aid to Catholic Institutions 501
Positive Law and the Marriage Contract 172
Stations of Cross: Time required for making 105
Studies of Religious: Curtailment and Examination 73
Subconsciousness or Subliminal Mind 147
Suicide: Its Morality 682
Syllables, Hypermetrical, in Liturgical Chant 219
Symbolism in Heraldry 136, 306
Synge's Play: *The Tinker's Wedding* 25
Tablet of London: Pope's Peace Plea 630
Talking Machine as Substitute for Choir 699
Talmudic Legends of our Saviour most revolting 598
Tax-title, Unredeemable: Case of Restitution 226
Te Deum for National Victories during War 443
"Those who are alive at the last day" 557
Tiara: Speculations about its Origin 312
Treacy, S.J. The Rev. Gerald C.— 222
Trentain of Masses: Gregorian 105
Tuesdays, Fifteen: Devotion in honor of St. Dominic 210
Twilight Sleep: Its Ethics 92
Unbaptized Persons: Their Marriage 170
Viability of prematurely born Infants 587
Vicar Apostolic's Name in Canon of Mass 589
Vicars General are Ordinaries 459
Victrola forbidden as substitue for Choir 699
Vital Phenomena in Soulless Tissue 563
Votive Masses on Sundays by Priests at War Front 219
War: Blessed Sacrament may be reserved in Camp and War Ships 451
Confessional Faculties of Army Chaplains 74
Faculties of Priests attached to Italian Army 213
Its Ethics 338, 609
Last Sacraments to Soldiers who are mobilized 214
Mass and Funeral Services for Victims 442
Ordinary for all Italian Clerics in Field 328
Pope's Plea for Peace 434, 629
Some Books on the Great Struggle in Europe 116
Te Deum for National Victories 443
Votive Masses on Sundays and Feast Days 219
Way of Cross: Time required for making 105
Wolsey's Part in Henry VIII's Divorce 521
Women as Deaconesses in the Gospels 97

PAGE
Workingmen and Families dispensed from Fast and Abstinence 329
Yews in Churchyards: Symbolism 516
Zwierlein, D.Sc.M.H. The Rev. Frederick J.— 521

BOOK REVIEWS.

Apologetics. Some Thoughts on Catholic— Watkins:— 359
Benson: Hugh— Memoirs of a Brother 112
Memorials of Robert Hugh— Cornish-Leslie-Howden:— 369
Spiritual Letters of Mgr. Robert Hugh Benson 112
Beuroner Kunst. Kreitmaier:— 233
Bismarck. Spann:— 622
California. Missions and Missionaries of— Engelhardt:— 719
California Padres and their Missions. Saunders-Chase:— 719
Catechism of the Catholic Religion. Linden:— 610
Catholic Church. History of— Gustavus:— 726
History, Renaissance to French Revolution. MacCaffrey:— ... 124, 362
Library—Dogmatic Series. MacEachen:— 722
Catholic's Ready Answer. Hill:— 236
Children of the Kingdom. Garnett:— 123
Choirmaster. The Catholic— 245
Christ of the Men of Art. Aitken:— 233
Christ. The Personality of— Vonier:— 237
Christian Truth. Trends of Thought and— Haas:— 359
Confessions: Phonetic Method of hearing, Slavic Peoples 246
Democracy. The War and— Seton-Watson, et al.:— 115
Dogmatic Series—Catholic Library. MacEachen:— 722
Driscoll: Pragmatism and the Problem of the Idea 124, 363
Educational Association Bulletin. Catholic— 728
Engelhardt: Missions and Missionaries of California 719
English Martyrs. Book of— Wilmot-Buxton:— 485
Ethics. The Will in— Stork:— 619
European War of 1914. Burgess:— 116
Father Tim's Talks with People he Met. McEnniry:— 496
Felix O'Day. Smith:— 733
Garnett: Children of the Kingdom 123
Germany in XIX Century. Herford:— 115
Ghosts. The Goddess of— Martindale:— 621
Grisar: Luther 239
Gustavus: History of the Catholic Church 726
Haas: Trends of Thought and Christian Truth 359
Heart of a Man. Maher:— 249, 483
Herford: Germany in the XIX Century 115
Hermeneutics. Isenring:— 242
Hill: A Catholic's Ready Answer 236
Hinduism in Europe and America. Reed:— 122
Isenring: Hermeneutics 242
Kreitmaier: Beuroner Kunst 233
Kuhn: Roma, Ancient Medieval, and Modern 233
Ladd: What May I Hope? 723
What Should I Believe? 614
Lechert: Brevis Cursus Philosophiae 365, 613
Life and Visions of St. Hildegarde. Steele:— 492
Linden: Catechisms of Catholic Religion 610
Liturgiae. Compendium Sacrae— Wapelhorst:— 241
Liturgicarum. Collectio Rerum— Wuest:— 723
Lord My Light. Rickaby:— 608
Lourdes. Bernadette of— Price:— 626
Luther. Grisar:— 239
MacCaffrey: History of Church from Renaissance to French Revolution 124, 362
MacEachen: Dogmatic Series—Catholic Library 722
Maher: Heart of a Man 249, 483

PAGE
Malone: Talks about Poets and Poetry 728
Mann: Lives of the Popes in the Middle Ages 110
Martindale: The Goddess of Ghosts 621
McEnniry: Father Tim's Talks with People He Met 496
Mental Prayer. Practice of— De Maumigny:— 485
Mercier. Cardinal— 247
Missions and Missionaries of California. Engelhardt:— 719
Missions. California Padres and their— Saunders-Chase:— 719
Mystery Plays. Rosary of— Mooney:— 493
Padres of California and their Missions. Saunders-Chase:— 719
Pallen: Collected Poems 728
Parish Schools. Report of Philadelphia— 616
Philosophiae. Brevis Cursus— Lechert:— 365, 613
Philosophy Lessons in Scholastic— Shallo:— 613
Scottish— and Commonsense. Johnston:— 366
Pilgrim Kings and Poems of Spain. Walsh:— 728
Poems. Collected— Pallen:— 728
Poets and Poetry. Talks about— Malone:— 728
Political Economy. Manual of— Devas:— 368
Popes of the Middle Ages. Lives of— Mann:— 110
Poulain: Spiritual Journal of Lucie Christine 721
Pragmatism and the Problem of the Idea. Driscoll:— 124, 363
Prayer. Practice of Mental— De Maumigny:— 485
Primer of Peace and War. Plater:— 609
Reed: Hinduism in Europe and America 122
Rickaby: The Lord My Light 608
Roma. Kuhn:— 233
Rosary of Mystery Plays. Mooney:— 493
Russia. Abused— Young:— 248
Sabetti-Barrett: Compendium Theologiae Moralis 607
St. Hildegarde. Life and Visions of— Steele:— 492
Saunders-Chase: California Padres and their Missions 719
Scottish Philosophy and Commonsense. Johnston:— 366
Shallo: Lessons in Scholastic Philosophy 613
Slater: Questions of Moral Theology 121
Smith: Felix O'Day 733
Spain. Pilgrim Kings and Poems of— Walsh:— 728
Spiritual Journal of Lucie Christine. Poulain:— 721
Summa Theologica of St. Thomas, in English 609
Theologiae Moralis. Compendium— Sabetti-Barrett:— 607
Theology. Questions in Moral— 121
Thurston: War and the Prophets 487
Toynbee: Nationality and the War 116
Vaterland. Mumbauer:— 622
Vatican: Its History and Treasures 489
Vonier: Personality of Christ 237
Walsh: Pilgrim Kings and Poems of Spain 728
War and Democracy. Seton-Watson et al.:— 115
and the Prophets. Thurston:— 487
Austria Hungary and the— Ludwig:— 248
England and Germany in the— 248
Nationality and— Toynbee:— 116
Primer of Peace and— Plater:— 609
of 1914. European— Burgess:— 116
Text-book of—for Americans. White:— 116
Watkins: Some Thoughts on Catholic Apologetics 359
What May I Hope? Ladd:— 723
What Should I Believe? Ladd:— 614
White: Text-book of the War for Americans 116
Will in Ethics. Stork:— 619
Wuest: Collectio Rerum Liturgicarum 723

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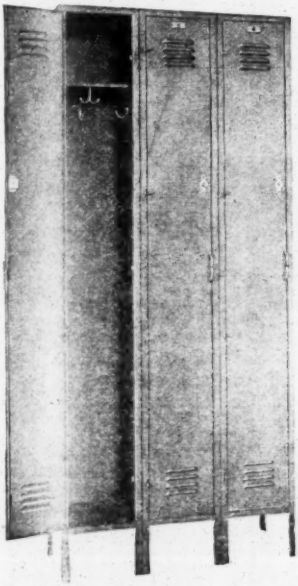

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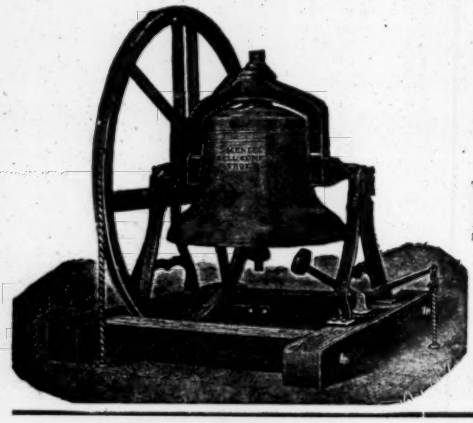

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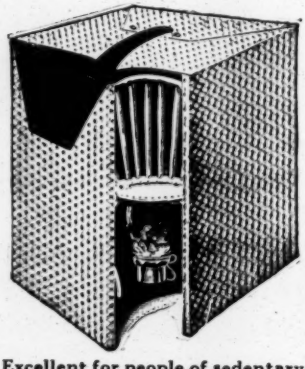

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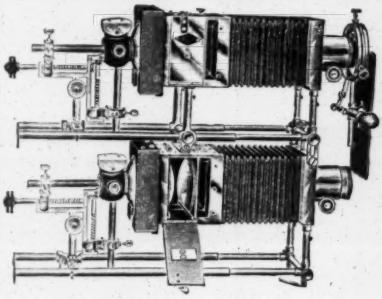

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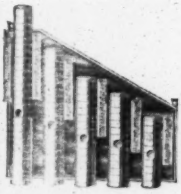

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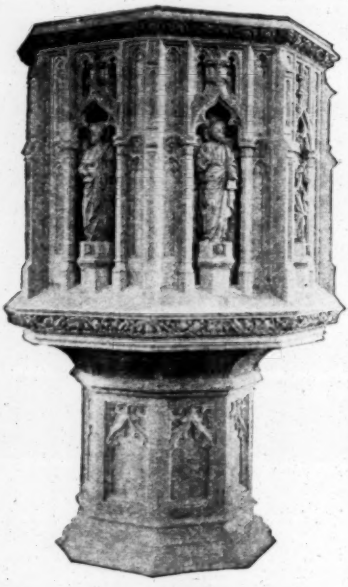

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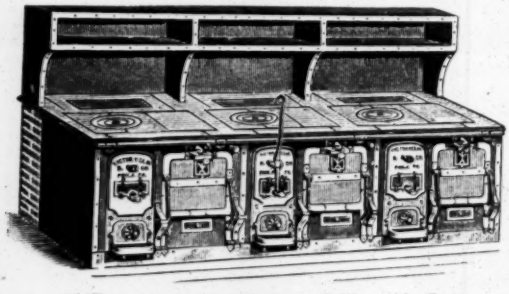

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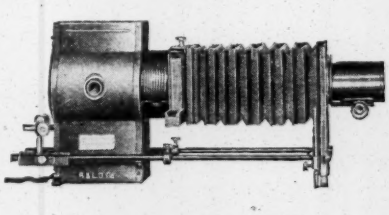

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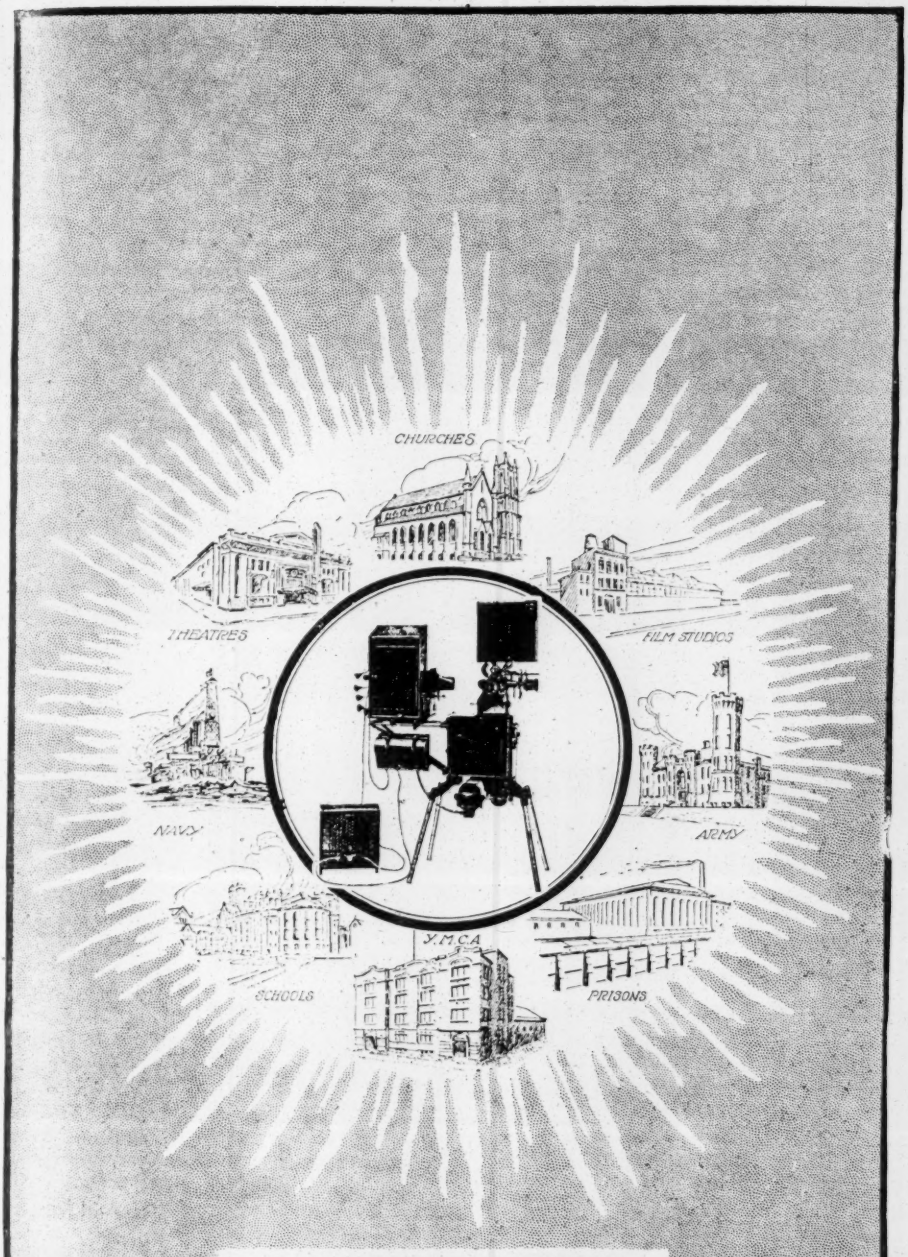

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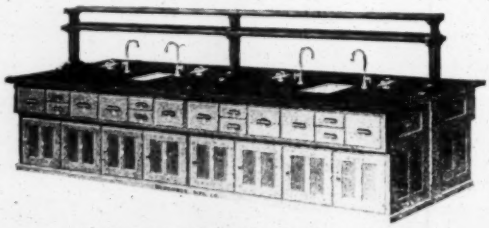

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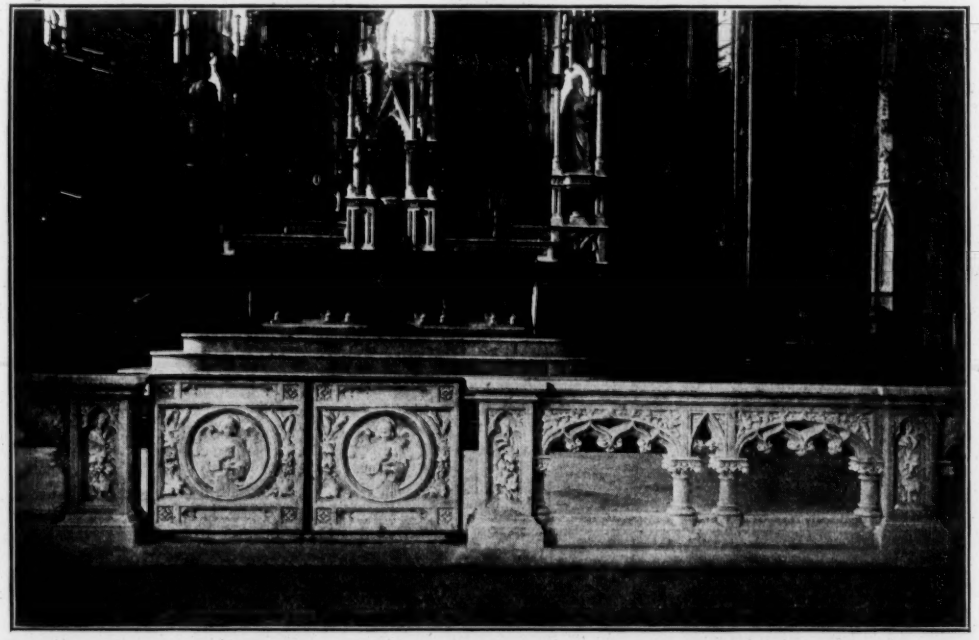

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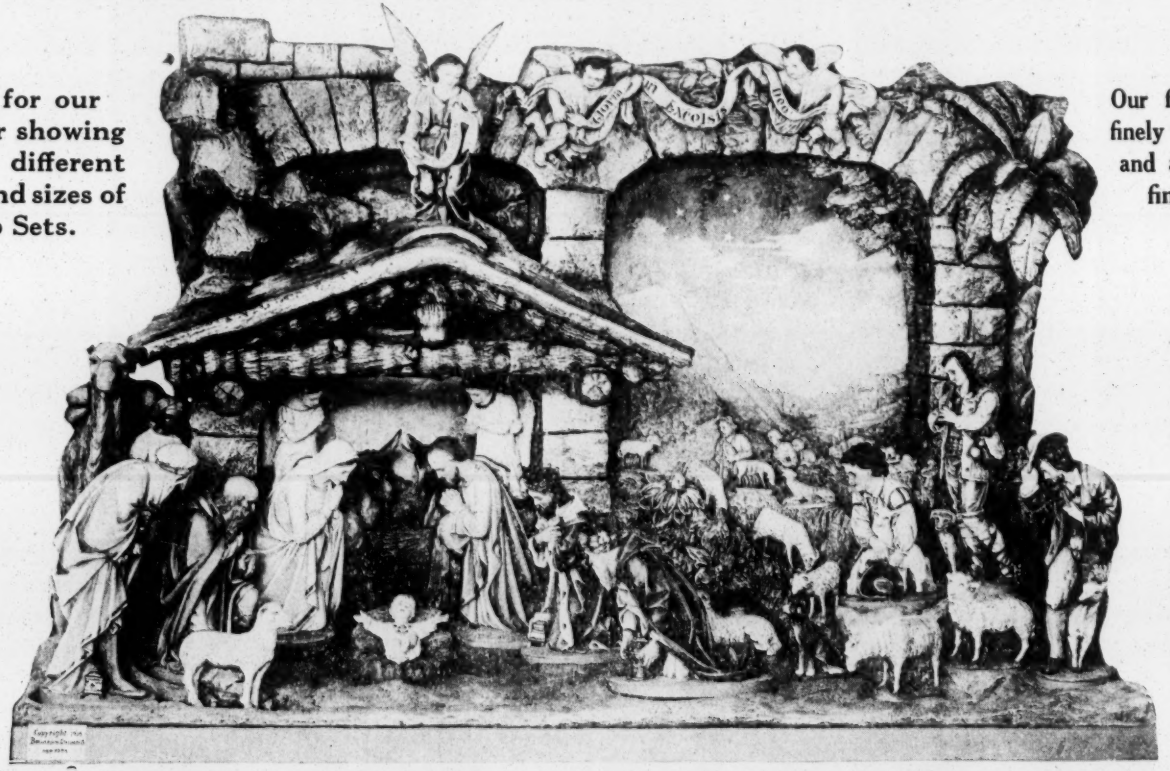

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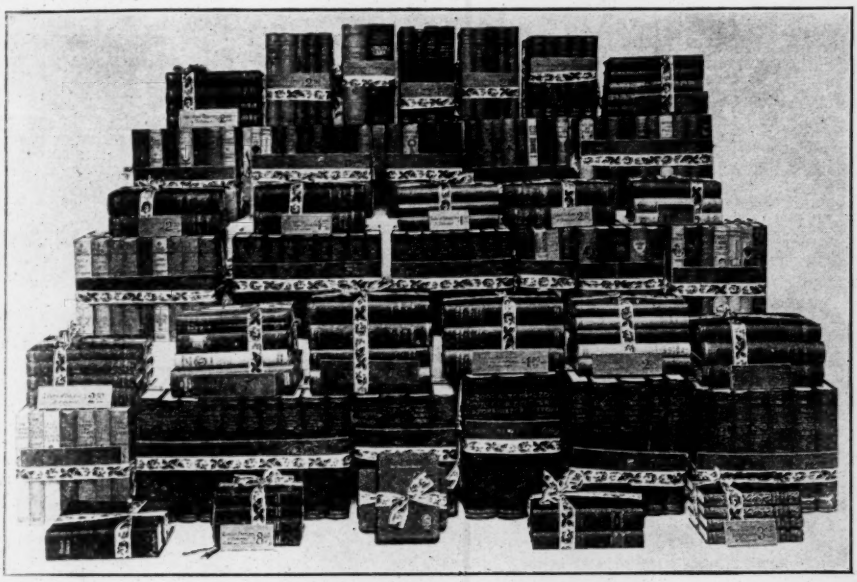

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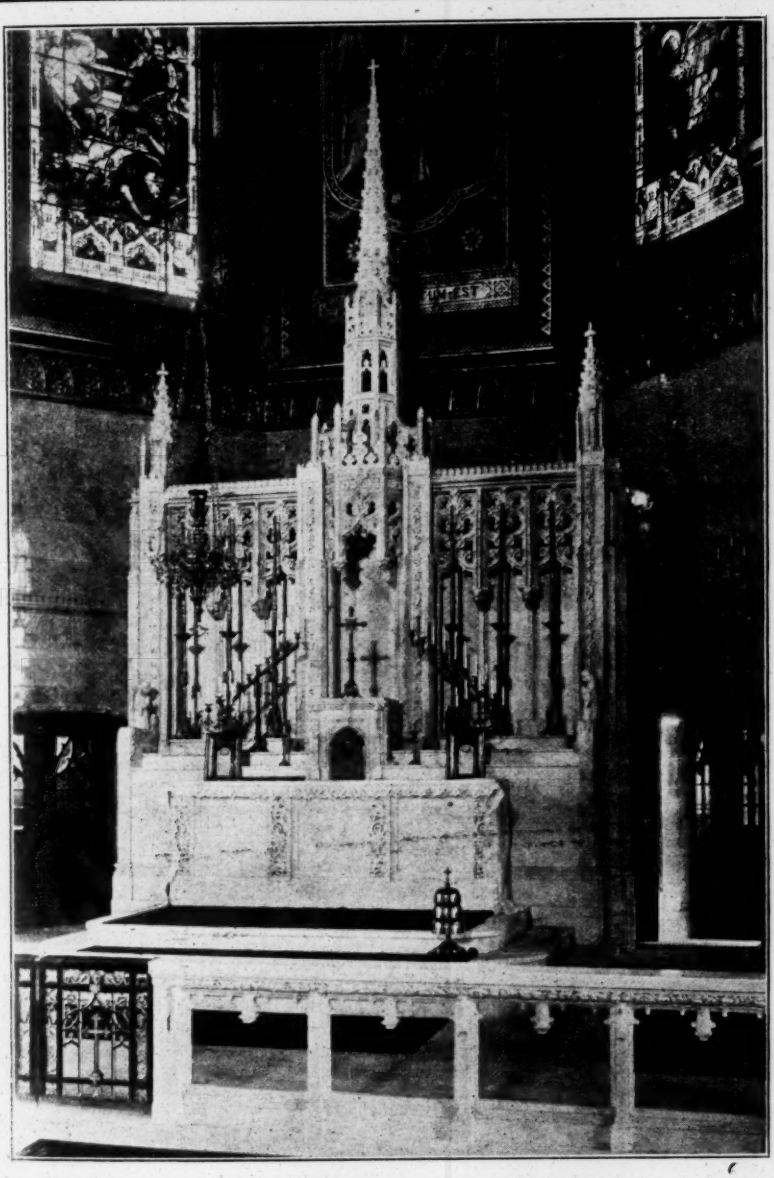

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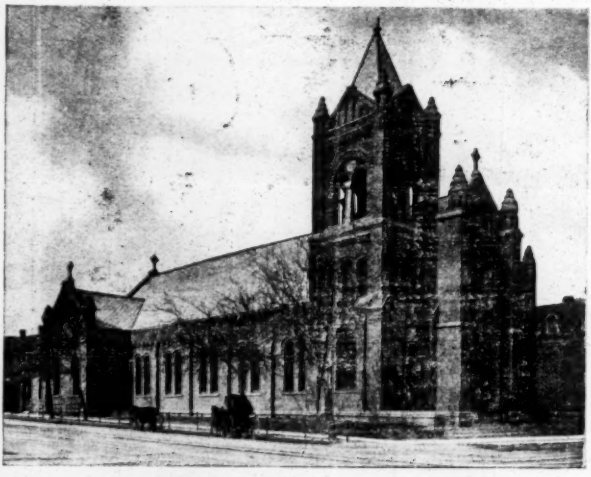

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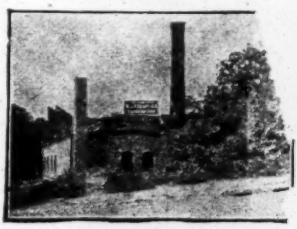

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